

APRIL, 1957

NEW Christian Advocate

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MINISTERS, do you have these new books? ... dynamic sermon material or study references

THINE IS THE KINGDOM

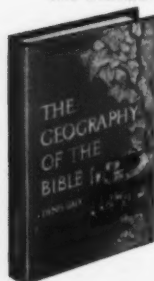
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NEWSLETTER

NO FEW IS MORE THAN 80 feet from the pulpit in Oklahoma City's new \$1.5 million St. Luke's Methodist Church, opened recently by six bishops: W. Angie Smith, H. Bascom Watts, A. Frank Smith, William C. Martin, Eugene Frank, and Dana Dawson. The seating in the 1,700-capacity sanctuary stresses minister-congregation "eye contact."

RELIGIOUS TOLERANCE in the Philippines may be affected by the death of President Ramon Magsaysay, strong supporter of church-state separation and religious freedom in the 11-year-old republic. U.S. churchmen are watching developments.

THE MAN WHO WROTE 6,500 HYMNS—Charles Wesley—will be honored throughout 1957, the 250th anniversary of his birth. Observance plans drawn up by a special committee include: preparation of five orders of worship; publication of guide for pastors and musicians and booklet on Wesley's life; commemoration services at annual conferences, youth institutes, and summer camps; hymn festivals in major cities.

H-BOMB PRODUCTION AND TESTING has spread resentment and war fear among Japanese Christians and other Japanese, Hamako Hirose, president of Hiroshima Woman's College, warned 300 Methodist women leaders at Buck Hill Falls, Pa.

THE NEWEST INDEPENDENT NATION, Ghana, formerly the Africa Gold Coast, will continue to welcome Christian missionaries, states Prime Minister Kwame Nkrumah (story, page 105).

THE 14TH WORLD CONVENTION on Christian Education, to be held in Tokyo, August, 1958, will be attended by 67 U.S. Methodists who will foot their own \$1,500 to \$2,000 travel bills. So says Walter N. Vernon, Board of Education general publications editor, Nashville.

An invigorating,
memorable new book

by **Gerald
Kennedy**

**THE CHRISTIAN
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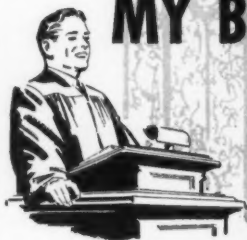
In the clear, engaging style for which he is noted, Bishop Kennedy relates current issues and problems facing the world today to the imperatives of the Christian religion.

He points out some of the delusions of freedom—The Myth of the Superman, Power, and The Mass Mind. He examines the various roles in Christian vocation through which the Christian best expresses his faith in our national life and calls upon us to recover the world-wide mission of America in a time of global crisis.

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THIS IS MY BEST



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Good Sermon

Francis of Assisi, stepping down into the cloisters, said to a young monk, "Brother, let us go down into the town and preach."

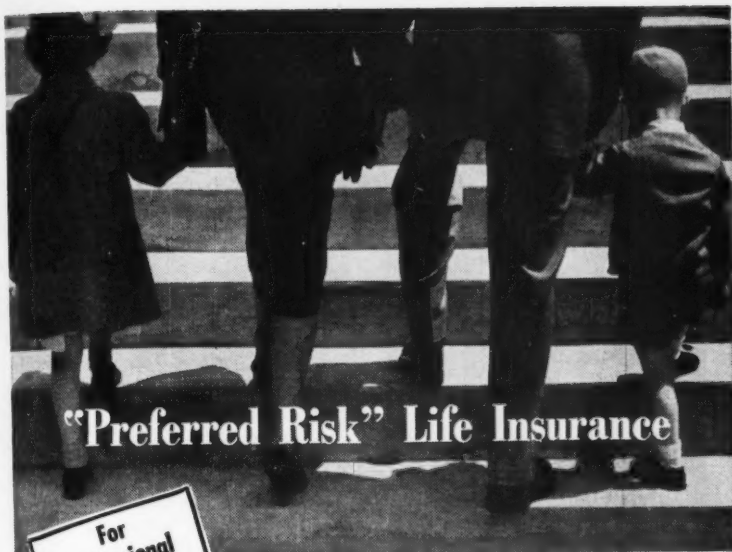
And so the gentle Francis and his young companion went forth to the town, conversing as they walked along. In town they traversed the main streets, passed through lowly alleys and along narrow lanes, and finally back to the monastery.

"Father," asked the young monk, "when shall we begin to preach?"

"My son," replied St. Francis, "we have been preaching; we were preaching while we walked. We have been observed by our fellows, our behavior has been remarked, and thus we have delivered a sermon. My child, it is no use that we walk anywhere to preach unless we preach as we walk."

—STANLEY I. STUBBS

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APRIL, 1957

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On the Record

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AN OFFICIAL JOURNAL OF METHODISM



John Wesley
Founder of
Methodism
1703-1791

"Methodists alone do not insist on your holding this or that opinion, but they think or let think. Neither do they impose any particular mode of worship. "I do not know of any other religious society wherein such liberty of conscience is now allowed, or has been allowed since the days of the apostles. Herein is our glorying and a glorying peculiar to us."

WHAT TO DO WITH GOD

FATHER FOUCAULD, priest to Tuareg tribesmen in North Africa, had been shot. I am impressed by what happened after his martyrdom; for it has something to do with Eastertide Communion.

Killed in his hermitage in a stony, mountainous region when the people he had loved and served went wild in rebellion, it took the French military three weeks to get to the scene of his death.

The captain who came wanted to gather up the few belongings the selfless priest owned.

When he was about to leave, the officer noticed a tiny monstrosity half hidden in the sand. It contained the holy wafer, consecrated to become, as Catholics teach, the actual body of Christ.

Unable to make up his mind, what to do, the captain took the container back to the fort. "I was very embarrassed not to know what to do with Almighty God," he said.

Protestants have different ideas about the sacrament, but at Communion most of us are puzzled about what to do with Almighty God. How far

VOLUME I No. 7

APRIL, 1957

LELAND D. CASE, *Editorial Director*

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NEWMAN S. CRYER, JR., *Managing Editor*

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APRIL, 1957

shall we let him into our lives? Shall we open the door wide, or only a crack? Shall we include social as well as personal living? Politics? Pocket-books? Recreation? These are questions we must answer for ourselves as we commune with Christians around the world at Easter time.

WHEN DEATH COMES

STANDING at the bedside as hope flickers out, later at the graveside, still later at the fireside in a lonely home that no fire can warm, all of us have offered our people the blessed assurances of our faith.

We have tried to be helpful, even cheerful. Sometimes we have made unwise attempts at positive gaiety. Our words of comfort have dried tears and squared shoulders and made the difference between black despair and determination to go on.

Then, sooner or later, the time comes when we ourselves must pass through (and not merely into) the Valley of the Shadow. Despite all we have said to others and have accepted for ourselves, we have a bad time.

Of course, death loses none of its awesomeness because a minister and his loved ones must confront it. The loss, the loneliness, the separation is as hard for him as for others. Yet, ministers know that conquering death is even more important for us.

We must do it to set a good example for all who pass through bereavement. We must show the way and, by the testimony of our own lives, answer the question, "O grave, where is thy victory?" Yet, this is not the most important reason for our triumph over death's domination.


We must face the discipline that death brings and bear it as good soldiers of Jesus Christ. We must do it for the good of our own souls, proving that we can take what we ask others to endure. We must do it to nourish our faith in the life beyond the incident we call "death." We must become what someone has well named "Easter Christians," seeing death as part of the God-created process.

Even we ministers are too likely to forget the real meaning of the Easter we preach about. Its spirit is not resignation, even hopeful resignation, but triumph. If we are Easter Christians we are like Lazarus in Eugene O'Neill's immortal play, "Lazarus Laughed." We have seen into the eternities, and the puny, petulant, purile temporalities amuse us.

Mrs. Maude Jensen, who lost Kris shortly before last Christmas, remembered his three years in a Communist prison and wrote to her friends:

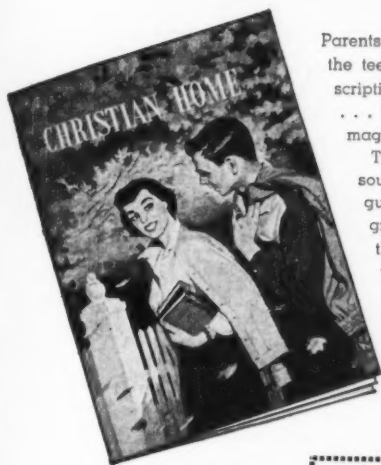
"For me, this is so much easier than that experience. There is no fear, no anxiety, no tension now. We know what has happened, and we are content that Kris now enters a more fruitful and triumphant existence—and the separation, though hard, offers the assurance of joyful reunion later."

Mrs. Jensen was the first woman to be enrolled as an Annual Conference member last spring. Far more than her trained eloquence or her missionary experience, this triumph over death is, in the opinion of most ministers, her first qualification for being amongst us. She is a good minister of Jesus Christ.



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The moment of death may be elusive,
but the fact of death is universal, and
the evidence of death is uncontroversial.

The Hour of Death

By A CHRISTIAN DOCTOR

HOW MUCH easier it is, even for the expert, to speak of the hour of death than of the moment of death, and how difficult it is to talk on the subject at all without stirring profound emotions, sad memories, and often deep fears.

To the Christian it is a very sacred moment when what is mortal in man ceases to live, and what is immortal passes into life everlasting. To the Christian who is also a doctor, aware of the signs and symptoms, it is a moment of high privilege. He enters so fully and freely into the sufferings of others that he knows them not as cases, but as fellow men and women traveling the earthly road of pain and often being very frightened.

Sometimes the doctor finds himself not struggling against death as an enemy, but accepting death as an ally, releasing the spirit from its dungeon of bodily torture and decay. As Christians we know that death, after a period of years, is in the order of nature and is the will of God. There is an opportunity for the clergyman and the doctor to work together in making this clear

to the patient, and to his relatives and friends.

What, then, are the actual manifestations of physical death? How strange but instinctive that we speak of the live person by his name, but of the dead body as "it," meaning something without personality. This does not imply disrespect for the dead, but a recognition that "the house of clay" is no longer inhabited.

When death occurs, the heart beat ceases. No pulsation is to be felt at the wrist, and none is heard by putting a stethoscope against the chest near the heart. Breathing ceases, too, so that no movement of the chest can be observed, and careful listening near the nose and mouth fails to hear any respiration.

With the cessation of circulation, the skin goes blanched and waxy, taking on the deathly pallor. As the muscles relax in death, losing their tone, the lined furrows on the brow and the face disappear, and there is an expression of calm restfulness—the peace of death.

Because the muscles relax, the

lower jaw drops by gravity. The pupils of the eyes widely dilate and a glassy film seems to cover the cornea. Sometime later, the flaccid muscles all over the body become rigid as changes occur in their cell protein and in the tissue fluids; we call it *rigor mortis*. It comes on quite quickly in cases where a man in full bodily vigor dies suddenly, but takes up to two or three hours in a man weakened by old age or long invalidism. Still later, signs of mortification become evident with all the accompaniments of decomposition.

While death is as natural as birth, it is far more awe-inspiring, and so very cold. I have seen many people die and can say that, in the great majority of cases, the one who is departing is the least upset. To many it is a continuation of the sleep of which it is the great mimic—*a continuation through an event in time of life into a timeless eternity*. Sometimes it is hard to be sure exactly when time ends and eternity begins, so gentle is death and so merciful.

There are certain states of trance and coma which may so simulate death that the expert may be deceived. But they are more the subject of sensational journalism than the reporting of plain scientific facts. The moment of death may be elusive, but the fact of death is universal, and the evidence of death is uncontroversial.

Death is that moment in time

when an individual ceases to exist and the cohesion of the physical nature breaks down into fragments, decaying and no longer serving a common purpose. This moment was thought to correspond to the cessation of the beating of the heart, but research has shown that delicate brain cells are capable of living for at least three minutes after the heart has stopped.

Far from being a matter of pure academic interest, this is a live subject in the area of surgical and medical resuscitation. There is no doubt that modern medical science has postponed the moment of death for countless numbers, and many who would have perished from tuberculosis or plague, diabetes or pernicious anaemia, and many other diseases, are alive today, and furthermore living useful and happy lives.

Sometimes the patient may be snatched from death in a matter of seconds. As long ago as 1776, John Hunter, founder of the Royal College of Surgeons Museum in England, a great anatomist and experimenter, reported his findings in his *Proposals for the Recovery of People Apparently Drowned*. He said that under some circumstances the heart's action would start after it seemed to be stopped for some time.

It was Moritz Schiff, a physiologist of Geneva, who showed in 1874 that the heart could be started up by compressing and releasing it rhythmically by the hand.

Today it is part of the training of

a surgeon to understand the causes of "cardiac arrest" as it is called, and not only to guard against it but to treat it when it happens. He learns how to massage the heart after exposing it, if for any reason it stops. By so doing he can, by artificial means, maintain a supply of freshly oxygenated blood to the brain cells until the heart begins to beat again on its own.

We now know that cessation of pulsation of the heart may not necessarily mean the death of the patient. We also know that the brain may continue to survive without circulation for only three minutes, and of course for less than that in an enfeebled patient. Therefore, when (during an operation or manipulative procedure, or during an examination under an anaesthetic, or during certain investigations) the heart stops, the surgeon must act with decision and precision, without hesitation and according to a set plan.

Occasions like this can be in the nature of high drama, but those who are involved think of nothing but of the crisis in hand and the sufferer entrusted to them.

For purposes of description, let me take an imaginary case composed of a composite number so that the teamwork in the operating room may be noted. Although this is an imaginary case, it is nevertheless founded upon many cases and is, in that respect, true.

Alexis is a middle-aged business

man, keen and industrious, a very likeable person, inclined to be anxious but with tremendous "drive." He is happily married, with four children growing up and reaching the age of adventure and independence. He has qualms about their future and is concerned that they should do well. Sometimes his business calls interfere with regular meals and he develops a peptic ulcer which does not respond to



medical treatment. An operation is recommended, and he agrees.

After careful preparation in the nursing home he is soothingly put to sleep by an injection into a vein in his arm. The anesthetist follows this injection with another in sufficient dosage to relax the patient's muscles, and a rubber tube is inserted through the open mouth or nose, by means of a laryngoscope, into the windpipe. This tube has a small rubber balloon built-in with a separate small tube for inflating

it to fit the larynx snugly and prevent any leakage of anesthetic gasses being delivered to the patient.

All has gone according to plan, and the operation may now start. A free air-way has been established between the anesthetic machine and the patient, and anesthetic vapor and oxygen in correct proportions are being delivered to the patient's lungs. The natural breathing of the patient works a bellows on the anesthetic machine, but if the relaxant drug slows down respiration, controlled respiration is carried out by the anesthetist working an up-and-down lever on the bellows.

The surgeon now proceeds with his task, carefully cleansing the skin over the area of operation with antiseptic detergents and lotions and surrounding it with sterilized towels.

Everything is done with meticulous care and precision. Every structure is identified and every bleeding vessel is seized with artery forceps and later tied with ligatures. There is no fuss and no rush, just careful separation of diseased from healthy tissues along anatomical planes, taking a wide enough area of normal tissue with the diseased to obtain a healthy cut edge to that which is left so as to insure a sound healing of the new reconstruction.

The purpose is to remove enough of the acid-producing mucous membranes lining the stomach to provide a reconstructed organ which will produce enough acid for ef-

fective digestion but not enough to encourage further ulceration. Patiently applying artery forceps, cutting and applying ligatures, separating adhesions and stitching over raw areas, in the quiet and efficient application of surgical principles, the surgeon proceeds with the operation step by step in logical sequence.

This is the normal way of surgeons throughout the world, and generally everything goes well, but every surgeon is prepared for the unexpected. Once in a long while, and out of a clear blue sky as it were, death may strike.

This happened with Alexis. The anesthetist, with his finger on the temporal pulse and his frequent and regular recordings of blood pressure, reported to the surgeon that the patient was not so well. The blood pressure was falling and the pulse was not perceptible, in spite of intravenous pressor drugs.

"Feel the carotid pulse," says the surgeon, and at the same time he puts his hand into the abdomen and feels for the aorta against the spine. There is no carotid pulsation, no aortic pulsation. The surgeon reaches up under the diaphragm to see if there is even a feeble pulsation of the heart itself. This, too, has ceased. The operation room team at once springs into activity, the patient is livid and dead on the table, and at the most only three minutes remain in which to act.

Without hesitation, the surgeon

takes a scalpel and deftly makes an incision into the space between the left fifth and sixth ribs from the edge of the breast bone out as far as a point in a line with the left armpit. He cuts down to the lung but does not damage it.

At the same time the anesthetist gives pure oxygen under pressure through his apparatus, cutting off all other gases, and he speeds up the blood drip into the vein in the arm by attaching a pump to the inverted donor blood bottle delivering it under pressure.

The surgeon widens up the space between the ribs and exposes the heart in its sack called the pericardium. He begins to compress it regularly with his hand and with no undue force or speed. A regular rhythmical speed of 50 to 60 compressions each minute is maintained.

At first nothing seems to respond, and yet the heart can be felt to fill with blood as the compression is relaxed, and then the anesthetist feels a pulsation, artificially produced by this cardiac massage as the heart is compressed, discernible up the carotids in the neck. The heart muscle, however, is making no attempt to beat spontaneously. It is inert and feels like a sluggish thick-walled balloon when it is compressed.

Nevertheless the heart massage is producing a propulsion of oxygenated blood to the vital brain centers, which are being kept alive by this

slender trickle. A better grip on the heart can be obtained by opening the pericardial sac, and we can also see if it is getting some oxygenated blood for its own supply through the wonderful coronary arteries.

"Keep on with the massage. It is all that stands between this man and his end." We must not stop—but look, the heart muscle is getting less livid and little fine streaks of bright red can be seen at first vaguely along the line of the coronary arteries, and later spreading out from them over the surface of the heart, finally suffusing the whole.

Ten minutes gone and still there are not heart movements. Life is just barely held by the transmitted activity of another human being, holding the life of his patient literally in the hollow of his hand.

Fifteen minutes gone and the artificial circulation still continues. The heart muscle looks healthier because of the oxygenated blood perfusing it, and of course the brain vessels are charged with oxygen, too, even if we cannot see them.

The cardiac massage has been done in relays: first the surgeon, then the first assistant, then the second assistant and back to the surgeon, for it is a fatiguing procedure.

After 20 minutes, the heart muscle now looks red and normal, but not yet pulsating, although less flabby. Everyone in the operating room is keyed up with hopes and fears, determined to continued the massage. However anxious we may

feel in our minds, control is perfect and we are conscious of a power unseen but persistent which drives us on, and we respond by faith.

In 22 minutes a contraction which is slow, irregular, and hesitating is felt. The heart is beginning to beat again like a faltering child trying to walk. Now another contraction and then another, but still not powerful or determined or satisfactory. We carry on with the massage and repeat an injection of procaine into the heart with a hypodermic syringe as we did at the beginning of the arrest, for we do not want the beats to be irregular or too rapid.

The massage is continued. The heart now is pulsating more strongly and we see if it will continue to gain rhythm and power, repeating the massage whenever it shows signs of losing force. We feel a sense of relief and thankfulness as the blue, cyanotic livid face of our patient begins to show a faint flush

of pink under the dusky skin like a sunrise on a dark and misty morning. Now he is beginning to breathe voluntarily and the pulse is strong and steady.

The crisis is over and we can wait a short time until he is more fully recovered before we sew up his wounds and return him to a warm bed. Within two hours, he has recovered from his anesthetic and we breath a prayer of thankfulness to God that we have been privileged to witness and play our part in a modern miracle. We have indeed gazed into the very jaws of death and have secured for our patient a new lease of life.

When he was fit to learn of his adventure we told Alexis of his deliverance, and he was greatly interested for he had no idea or inkling of his peril. We talked of the deep mysteries of life and death and he is a more dedicated person for his experience, and so are we.

HIS FRIENDS SAW HIM

It is a striking fact about the Resurrection that Jesus never appeared to his enemies, but only to those who loved him.

He did not confront Caiaphas and say to him and his colleagues, "Well, here I am alive again, hale and hearty, ready to drive more money changers out of the temple!" He never walked into Pilate's judgment hall to say, "Pilate, you failed. You thought you had killed me, but you didn't. I'm starting tomorrow on a larger preaching mission!" No, to Pilate and Caiaphas, and all the unbelieving multitude, He was dead and remained dead. There were no resurrection appearances to them.

Only to those who loved him, whose souls were attuned to his, did he appear in the upper room, on the Emmaus Road, beside the sea, or on the crest of Olivet. It is just as true today as it was then!

—THEODORE H. PALMQUIST, in *The Foundry Methodist Church Bulletin*, Washington, D.C.

On Keeping Ministers Alive

By ROY M. PEARSON

Dean, Andover-Newton Theological School



A FEW YEARS ago the newspapers reported that a man in Mountjoy, Ontario, had decided to simplify his life by resigning from his job as the town's police chief, firewarden, dog catcher, tax collector, pound keeper, building inspector, liquor inspector, fence viewer, cemetery inspector, weight inspector, and school attendance officer.

As I read those words again the other day, I thought about a recent conference of laymen at one of our theological schools. A businessman had been asked to list the qualities which churches wanted in their ministers, and he said that after considerable study and reflection he had concluded that church members expected their ministers to display: 1) a pure moral example, 2) deep spiritual insight, 3) inspired teaching of religious truth, 4) golden pulpit oratory, 5) magnetic youth leadership, 6) loving pastoral care and friendship, 7) wise counsel for sick minds and bodies, 8) aggressive organizational direction, 9) shrewd business and financial leadership, 10) expert public relations, 11) theological soundness.

It is obvious that no minister is likely to meet all these specifications (and recent discussion in the

press has been all to the good), but when we say that we have not said it all. Like every other profession, vocation, and means of livelihood, the ministry attracts both the strong and the weak, the wise and the foolish, the good and the bad. Some men enter the ministry to carry burdens and others to escape them. Some men want to serve and others to be served; and if a minister is neurotically disturbed, vocationally misplaced, or spiritually unsound, it cannot always be said that the church is culpable when he breaks down under the pressures of his profession.

He collapsed because he was collapsible, and although the ultimate sources of his frailty may be far more complex than any specific and conscious aberration of his own, it must be recognized that the immediate cause of his breakdown is far less an unreasonable demand from without than an unfortunate weakness within.

In a very real sense, however,

NEW CHRISTIAN ADVOCATE

ministers are the children of the Church. They have been religiously educated in the Church's schools. They have been shaped in mind and spirit by the Church's life and teaching. They have been recruited from the Church's youth groups, and they have been dispatched to Christian service with the Church's blessing.

When a theological school graduates a student and sends him out to be the pastor of a church, it often feels like saying to the church, "We give thee but thine own." Out of the churches the candidates for the ministry come; and back to the churches the same men go.

What, then, can the churches do to improve the quality of our ministries?

For one thing, they can follow the lines suggested by Wesley Shrader's analysis in the now famous article in *Life*. In co-operation with its minister, the official board of each church can make a study of what a minister actually is, what he should and should not be expected to do, what aspects of the church's program can best be handled by the laity, and to what specific, essential, and manageable purposes, the minister should devote his own time and energy.

The aim of such a study is not necessarily to lighten the load which the minister carries. Every worthy minister ought to work hard, expects to work hard, and wants to work hard; and the goal of the

church should not be to make him a gentleman of leisure but to enable him to do what God has called him to attempt.

Second, the churches can take far more seriously the important task of recruiting their own young people for the Church's ministry. Many a promising young man or woman heads for a church vocation not because of the church in which he grew up but in spite of it, and when a church does encourage its young people to consider these fields, it often chooses the wrong young people to encourage.

It takes more than a sonorous voice to make a good minister, and the qualities required for effective leadership in the Church range far beyond the commendable facts that a boy obeys his parents and has never been arrested. There is nothing dishonorable about engineering, chemistry, or business management, and many men have found their Christian vocation in these and similar fields. But there is something wrong with a society in which almost all of its ablest young men are turning in these directions. Is it not at least in part the fault of the churches that the Christian ministry stands in 33rd place among the callings chosen by college students?

Third, the churches can be much more careful in their procedures for ordination. It is undeniable that ordaining councils can be mistaken in their judgment, but it is equally true that the candidate himself is

subject to a very similar limitation.

An authentic call to the Christian ministry usually gains its full force in three principal stages: 1) an observation of need, 2) a sense of involvement, and 3) an awareness of capacity. It is the responsibility of an ordaining council to determine the validity of the alleged call, and lacking clear evidence to justify approving the candidate's request, it is false to the future if it takes the easy course.

It is literally true that the only question asked me at my own ordination was if my wife could bake a good apple pie, and such dereliction in duty is both a travesty of established procedure and an explanation of ministerial failure.

Fourth, the churches can do much more to support the theological schools which train their ministers. The school which I serve, for example, has an enrollment of more than 200 students. It is governed by a board of trustees composed of approximately 75 men. Its physical facilities are valued at about \$2,000,000; its endowment has a current value of about \$5,000,000; and its operating budget is about \$350,000.

Where do you suppose its trustees come from? Where did it get its buildings and its endowment, and where does it get its operating expenses? All of them come, of course, from the churches. Without the seminaries, the churches would have no trained ministry, but without the churches, there would be no

seminaries. All are interdependent.

Finally, the churches can avoid so professionalizing the ministry that it is both pushed out of Protestantism and isolated from the very Church which it exists to serve.

Some of the most precious memories of my own pastorate are those evenings twice each month when I sat down in a living-room with about a dozen of the young married couples of my church and studied the New Testament with them, not so much as their teacher but rather as their fellow seeker-after-a-truth forever beyond us.

Too many ministers find themselves crowded into the intolerable predicament that they lead their people in prayer but do not pray themselves; that they urge upon their people the need to read the Bible but do not read it themselves; that they preach about the importance of quiet meditation but are never quiet themselves; and that they understand the need of everyone else for the sustaining fellowship of the Church but stand themselves almost completely apart from the kind of person-to-person relationship with church members out of which the necessary health and healing can be expected to come.

It is the glory of the Protestant ministry that it is not a hierarchy set apart from the laity. If a church wants to keep its minister healthy, it will do well not to make him so completely the priest of its people that he cannot be their comrade.

Protestants Unite at Richland

By CLARENCE FALK

Congregational minister, former missionary to India

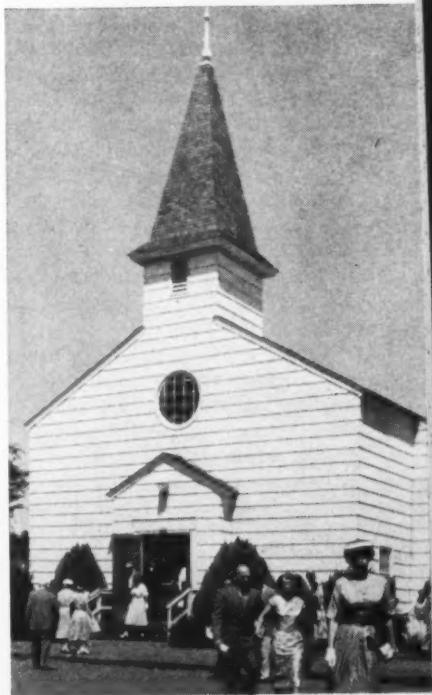
Federation offers a special solution of a special problem in Richland, Wash.

WHERE the atom is split, the churches unite," says the billboard as you approach Richland, Wash., an irrigated oasis in the semi-desert.

Richland is the atomic town that houses the employees of the Atomic Energy Commission's Hanford project. And among its 28,000 people there are 11 different denominations that have joined forces to form the thriving United Protestant Church.

How did this come about? When the AEC moved in with its secret program during the war, Richland was a sleepy farming village of 250 inhabitants. Overnight, thousands came to work in the new plants.

They needed the church. AEC recognized this, but did not welcome a competitive scramble by denominations. Since the AEC owned all the land and buildings in Richland, it asked Protestants to work out a united church plan through the Washington-Northern Idaho Council of Churches. Catholics were treated separately.



Central United Protestant Church temporarily uses army chapel for Sunday services.

The plan is unique. People belong to the United Protestant Church and at the same time keep their denominational membership. At Central Church (Methodist-sponsored) these groups are represented in the membership:

Methodists, 1,290; Presbyterians (U.S.A.), 431; American Baptists, 195; Disciples of Christ, 134; Congregational-Christians, 111; Lutherans, 43; Protestant Episcopalians, 26; Evangelical United Brethren, 20; Evangelical and Reformed, 19; United Presbyterians, 18; Quakers, 2; Nazarene, 1; Moravian, 1.

Benevolence money is distributed to the 11 co-operating denominations on a pro-rata basis, but individual members may designate where their mission gifts are to go. Few do—at Central, less than 10 out of 2,291.

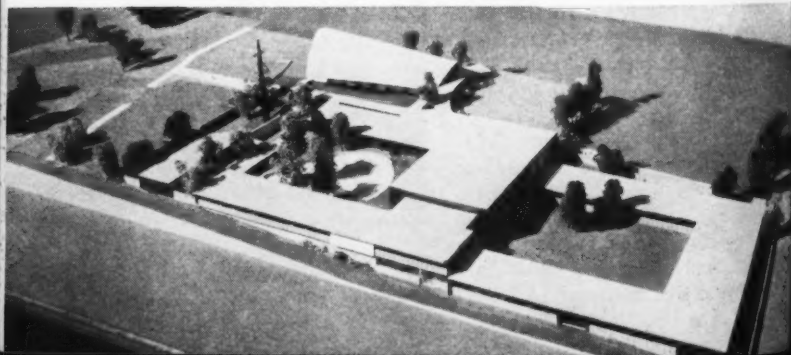
People coming from other churches usually retain membership in the denominations from which

they have come. Young people are encouraged to accept the denomination of their parents. Adults admitted on confession of faith may choose any denomination they wish—the tendency is to select the sponsoring denomination. New members are received according to the rites of their denomination.

The first congregation was Methodist-sponsored, but there are now five others: American Baptist, Disciples, Presbyterians, United Presbyterians, and Congregational-Christians. All but the last named have attractive church buildings and are expanding their facilities. The Congregational-Christians meet in the Chief Joseph Junior High School.

The Richland United Protestant Church Assembly is the central agency for the local congregations and for the State Council of Churches. It is composed of the ministers, chairmen of local boards and commissions, presidents of the

Architect's drawing of new \$1,500,000 structure now building.



woman's fellowship and men's brotherhood. The State Council has one representative.

This assembly periodically conducts a religious census, plans for new congregations and helps them with Sunday-school staff until they are established, conducts an adult school for Christian living in the winter and youth camps in the summer, sponsors mission work in a nearby trailer camp, studies church literature, arranges for united programs and represents united Protestantism in its community outreach.

The sponsoring denomination holds title to church property (the AEC is now relinquishing control) and provides the ministry. In return, the local congregation pays full apportionments toward the administrative expenses of the sponsoring denomination.

The State Council of Churches, in consultation with the Assembly and the co-operating denominations, allocates territory and sponsors for new congregations. It recommends church literature. And it is always ready to nourish the developing spirit of united Protestantism.

That spirit is very much alive in Richland. People respond to it. One hundred adults accepted Christ on confession of faith at Central Church last year. Three of the five American nuclear scientists who went to the Geneva Atoms for Peace Conference in 1954 are mem-

bers of Central Church by confession of faith.

Central is currently holding four Sunday morning services, beginning at 7:30. It is embarked on a pay-as-you-go \$1,500,000 building program, to be completed in 1967.

Such a large-scale dynamic enterprise requires a professional staff. Associated with Rev. Robert A. Uphoff, the pastor, are Rev. O. I. Gill, minister of family life; Rev. Carl McGee, minister of education; Mrs. Cora Coryell, director of military liaison; Mrs. Ora Parker, church hostess; C. J. Hockensmith, business manager; and two office secretaries. Central also supports a Methodist missionary who is at work in India.

"The successful venture in united Protestantism attracted me here," Mr. Gill reports. He was formerly the Methodist superintendent for Forest Grove district in the Oregon Conference. Other United Protestant leaders at Richland are equally enthusiastic.

"I don't hesitate to go to any United Protestant Church minister, if a problem arises," says newcomer Rev. Louis Turner (Congregationalist). "We're on the same team."

Baptist Ledbetter, returning from a united youth camp, told me: "I think this United Protestant Church program is wonderful."

Problems there are, small and big. Becoming accustomed to a new order of church service re-

quires adjustment for many church people. Ministers try to avoid extremes of informality or ritual. There are study groups for intellectuals, cottage prayer groups and fellowship groups for those desiring emotional warmth. People are free to select a big or small church wherever they find that they feel most at home.

"We are constantly struggling between the two extremes of falling back into separate denominations on the one hand, or forming a new denomination (the United Protestant Church) on the other," reports Dr. Uphoff in defining the basic issue.

Sometimes it happens that a local minister does not wish to use the church literature recommended by the Assembly. If allowed to spread, this practice could result in a hodge-podge that would produce serious conflicts.

There are other difficulties. Some church executives, who really believe in the ecumenical movement, maintain that such efforts at the local level are unworkable and open the door for competing non-co-operating groups to invade the community.

They have come, but the competition is probably less than in the conventional denominational set-up.

Hugh Osburn illustrates the difference. He was such a stout Baptist that he insisted on rebaptism by immersion for his Meth-

odist bride. When he came to Richland, the united spirit so gripped him that he became a United Protestant Church member and helped to organize the Trinity (Congregational-sponsored) congregation.

"It is a misjudgment of the situation to think that sects are taking over in Richland," says Rev. Kenneth Bell, the first minister in the United Protestant Church and now Methodist director of adult activities for the Pacific Northwest Conference. "The popular response to the United Church has been as large or larger than if there had been denominational churches."

To those who feel that the united plan means a surrender of denominational strength, Rev. Elwin Scheyer, Methodist Pacific Northwest Conference secretary, replies: "What is involved is not surrender, but a merging of sovereignty. It is short-sighted to think of strength in terms of denominational institutions instead of Christian values."

The best value of the United Protestant Church was voiced by Dr. Gertrude Apel, executive secretary of the State Council of Churches:

"It gives a sense of unity to the community. The church is a co-operative force rather than a competitive force."

This appeals to the intelligent and responsible leadership in a community, and helps to make the

Gospel relevant to the problems of modern society.

Mr. J. Maider, one of the top scientists at the Hanford project and now head of the private power reactor development program in San Jose, Calif., told his pastor, Dr. Uphoff:

"Many of the decisions he would make across the years would be colored by the ideas and attitudes he had found at Central United Protestant Church."

Henry Thurston, the Atomic Energy Commission's director of personnel at Richland, says: "I have never seen anywhere such concentrated enthusiasm for the church. We have all the fun in religion there is."

THE Richland plan is clearly superior to the independent community church. There is no difficulty in getting ministers and there is no loss of missionary interest.

Likewise, it is better than the federated church plan which splits all money equally and depends upon rotating ministers.

Denominational ties and property ownership prevent sects from infiltrating the local congregation and taking over.

Weaknesses seem to lie in the lack of control which the United Protestant Church has over the selection of ministers and church literature.

Will the example of the United Protestant Church spread?

Dr. Claton S. Rice, former president of the State Council of Churches and Northwest secretary of the Congregational-Christian Church, says, "It is highly possible that a new pattern of church life, which will make a great impact upon American Protestantism, is developing in Richland."

"In communities where there is room for only one church, it is definitely a good plan," remarks Dr. Apel without hesitation.

"I think it is a natural for a new community," says Lou Turner. With new towns and suburbs mushrooming all over the country, this gives plenty of room for United Protestantism to spread at the local level.

District Superintendent A. R. Graves calls it "a most interesting experiment."

Laymen, as well as clergymen, in Richland have no desire to cut today's denominational ties—these are recognized as the present channels for world outreach. But they want faster progress toward church union at top levels.

Is the Richland plan applicable elsewhere? Consensus among United Church members and those who have worked closely with this development: It is good for small communities where there is room for only one church, and it is a "natural" for new communities that are being built from scratch.

The Tomb Was Empty

By JAMES MARTIN

Minister, the Church of Scotland, High Carntyne, Glasgow

ON THE DAY of the Crucifixion all was heartbreak and wretchedness among the little band of the Nazarene's followers. But over that week-end something happened that transformed them.

The first inkling of strange events was given to a handful of women. They had been faithful followers of Jesus, and had even stood at the foot of the cross to be with their Master to the end. At length they saw him die, and they looked on while Joseph of Arimathea placed his body in the tomb.

Then they went home, with the intention of returning not on the morrow which was the Sabbath and must, by the Jewish law, be spent resting, but on the following day, our Sunday, the first day of the week. Their purpose was to perform fully those last rites of cleansing and embalming to which Joseph and his helpers had been able to attend only hastily and partially because of the nearness of the Sabbath, which began at sunset on Friday (Luke 23:49-24:1).

Very early on Sunday morning the women made their way back to the tomb, perhaps together, perhaps separately, and found it empty.

That Jesus' grave was really empty on the Sunday morning is beyond any reasonable question. One thing alone is sufficient to make that plain. This is that, right from the beginning, the emptiness of the grave was taken for granted by friend and foe alike. What the Jews did was not to deny that the tomb was vacant, but to offer a natural explanation of the fact. "The disciples of Jesus," they alleged, "have stolen his body out of the tomb." Could the fact that the tomb was empty have any more certain confirmation than that? (Matthew 28:12-15).

Moreover, a mere seven weeks after the Crucifixion, the disciples of Jesus were going about the streets of Jerusalem announcing, "Our Jesus is risen from the dead." Try to imagine the scene. In the very city where their Master had been slain, and only a short distance from where his dead body had been laid to rest, the Christians were proclaiming that he had risen.

How could such tidings have gained any credence, how for that matter could they have continued to be proclaimed if, close at hand and open to anyone's inspection, lay

the tomb of Jesus and his body in it? If the tomb had still been occupied, it would have been the simplest thing in the world for the Jewish authorities to expose that fact, silencing the Christians.

It has been suggested that the belief that the tomb was empty may have originated through a mistake on the part of the women.

The following is the reconstruction that is made of events: Coming as they did, in the uncertain light of very early morning and with many tombs more or less similar round about, the women went to the wrong one. By chance the one they chose was lying open and empty, and had a young man standing in or beside it, the gardener perhaps. He, guessing the women's errand and realizing the mistake they had made, attempted to direct them to the right tomb. Pointing it out, he said, "He whom you seek is not here. There is the place where they laid him." But the women were by now so frightened, with such a succession of unexpected events added to the strangeness of the circumstances, that they only imperfectly understood before they turned in flight. Later, the conjecture continues, when belief in the Lord's resurrection arose on other grounds (namely, the disciples' belief that he had appeared to them), the women, looking back on their experience, interpreted it as the Gospels now record it.

This theory, advocated by Kir-

sopp Lake, is ingenious, but it does not really meet the facts. The Gospel narratives give unanimous and emphatic testimony that it was Jesus' tomb the women visited, and offer no shred of support for Lake's theory, which is pure conjecture. Would it not demand a most remarkable combination of coincidences that (1) the women should happen to make a mistake in the tomb; (2) the tomb visited in error should happen to be lying open and empty; (3) there should happen to be someone at this very tomb at that precise hour, even though it was so early an hour; and (4) this stranger should happen instantly to divine their mistake and try to put them right? Moreover, is it not extremely improbable that no one else should ever go to see the tomb?

Surely, for instance, some of the disciples would wish to verify the report of the vacant grave—which, in fact, the narratives tell us that they did. And, even if we were to assume that neither did any of the women nor any of the disciples ever return to the tomb, we could not imagine that those who were hostile to the new movement would be so careless. They would not be prepared simply to take the Christians' word for it that the tomb was empty. We may be sure that, had the women erred and the body of Jesus still lain in the grave, the error would quickly have been exposed.

It is sometimes alleged that Paul knew nothing of the empty tomb—

a deduction drawn from the fact that he makes no explicit mention of it in 1 Corinthians 15. But there was no reason why Paul should mention it. He was seeking neither to prove the truth of the Resurrection nor to give a detailed list of all the factors in the story, as if he were telling it for the first time. He was simply recalling to the Corinthians what he previously told them, and what he could take for granted as part of their belief. In any case, the sequence of his words implies an empty tomb: "Christ died . . . was buried . . . rose again." What point is there otherwise in the middle reference "was buried"?

Other explanations have, of course, been attempted. The earliest was that put forward by the Jews to the effect that the disciples had stolen the body, and from time to time this accusation has been taken up once more. No theory of the removal of the body by friends of Jesus can reasonably be entertained. And had it been removed by others who were not his followers, the fact must speedily have been published. If, for instance, the Jewish authorities had moved the body or prevailed on Pilate to do so (perhaps to avoid possible veneration of the tomb), as soon as the Resurrection preaching began, this would have been announced and some scornful fingers pointed to the actual resting place of the remains of him who was affirmed to have risen.

There are other extant arguments

against the view that the body of Jesus had been removed by human hands, whether those of friend or foe. There are the practical difficulties of the removal, which must have involved a number of men and have been carried out at dead of night. There is the curious circumstance that, despite the need for secrecy and the consequent desire for speed, these men apparently took time to unwrap the grave-clothes from the corpse (John 20:6-7). But it will already be plain that no such theory can be upheld.

Another alternative explanation is provided by "the swoon theory." This has long been discredited, so that it is now, in Frank Morison's words, "really little more than an historical curiosity." But some form of the theory is still apt to present itself to minds that struggle with doubts.

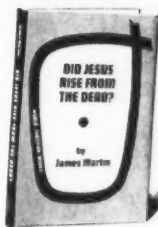
First put forward by the rationalist Venturini at the beginning of the 19th century, the swoon theory owed its origin to the strength of the evidence for the empty tomb. Faced with the necessity either of accepting the Christian explanation or of finding an alternative explanation, some have suggested that perhaps Jesus did not really die on the cross, but only fainted; and that, reviving in the cool of the tomb, making his escape and returning to his disciples, he inspired them with a belief that he had been raised.

The basic presumption of this theory—the idea that Jesus did not

really die on the cross—is one of extreme improbability. When Jesus was taken down from the cross, those supervising his execution were convinced that the job was done. If they, whose duty it was to know, were satisfied that he was dead, it is hardly likely that they were mistaken.

However, supposing that for the sake of argument we concede that Jesus may have been, not dead, but merely in a swoon when taken from the cross and placed in Joseph's tomb, think what the theory requires us to believe! Arrested the previous evening, Jesus had been up all night. He had been subjected, through the night and early morning hours, to a continuous attack involving severe mental and nervous strain. He had been not only without sleep but without food and drink during that time. He had been exposed to the dreadful blood-letting and strength-sapping punishment of a whip of thongs whose ends were loaded with lead.

Already so weak that he was unable, as was customary, to carry his own cross to the place of execution, he had then been crucified, stretched out on that terrible instrument of death and left there to hang in agony through the mounting heat of the day. He had been run through with a soldier's spear, before his body was taken down from the cross. He had been wrapped round and round with yards and yards of bandages, inlaid with a



Reprinted from the World Christian Book, Did Jesus Rise From the Dead? (Published by Association Press; \$1.25)

hundred pounds' weight of spices; and finally had been placed in a tomb across whose entrance its massive stone door had been rolled.

What we are required to believe is that this Jesus, who had come so near to death without actually dying, struggled free from the mass of linen ensnawing him, and, though unaided and working from the difficult inside position, rolled back the stone which shut him in, and made his way unseen to his disciples. Is it credible?

Let us again suppose, for the sake of argument, that this might have happened. Can we imagine that such a returned Jesus—naked and weak and well-nigh helpless—could have inspired in his disciples a belief that he was conqueror of death? It was on just this point, a century ago, that Strauss, himself a skeptic, dealt a mortal blow to the swoon theory.

"It is evident," he wrote, "that this view of the Resurrection of Jesus, apart from the difficulties in which it is involved, does not even

solve the problem which is here under consideration—the origin, that is, of the Christian Church by faith in the miraculous resurrection of a Messiah.”

Finally, let us recall what Henry Latham calls the “witness of the graveclothes,” because this is witness that tells not only against the swoon theory but against all attempted “natural” explanations of the empty tomb. From a careful study of John 20:1-10 in its original Greek, particularly with reference to the words “lying” and “rolled up,” Latham is convinced that the position of the graveclothes left in the tomb was most significant.

The narrative runs, “Then Simon Peter came, following him, and he went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself” (John 20:6-7). The Greek verbs strongly suggest, asserts Latham, that the graveclothes were found undisturbed. They were not disarranged, nor thrown aside. It was not even that they had been neatly folded up and placed in separate heaps. They were lying just as they had been when placed around the body of Jesus—except the body had gone.

“When Jesus rose from the dead, he withdrew from the graveclothes without disturbing their arrangement; on his retiring from them, the linen clothes fell flat on the rock, because their support was

withdrawn, and because they were borne down by the hundred pounds’ weight of aloes and myrrh (John 19:39). But there was no such weight pressing upon the napkin. Its smaller size or the nature of its material, or its three days’ wrapping, or all these, united together, apparently enabled it to retain its erect form after the support which had moulded it was withdrawn.” The witness of the graveclothes is twofold. Against all efforts to explain the empty tomb in some “natural,” non-miraculous way, it asks, first, “How did the graveclothes come to be left in the tomb?” and, second, “How is it that they lay as they did?”

The incontrovertible fact of the empty tomb is one of the major evidences for the Resurrection. For the fact that the tomb was empty can only mean that Jesus had been raised from the dead. It can be explained in no other way.

Confirmatory of this conclusion is the fact that the best the Jewish leaders could do was to put forth the false statement that the disciples had stolen the body. These opponents were men of keen intellect, of legal training, and thoroughly versed in the science of argument.

Yet the best explanation that they could offer of the empty tomb was the suggestion that the disciples had stolen the body. That their best was so poor shows that the facts were against them. Jesus was risen indeed.

I Was a Stranger

By AUSTIN H. ARMITSTEAD

Methodist pastor, Commack and Hauppauge, N. Y.

The church's ministry to migrants is extensive, but it is not yet sufficient.



FOR SOME two million Americans the verse, "I was a stranger and ye took me in . . .," has little meaning. These are the migratory farm workers, men, women, and children who move into areas with heavy seasonal labor problems and perform jobs for which local supplies of labor are inadequate. They are needed and yet often they are not wanted.

A boy about 12 years old was picking potatoes in the field when I asked him about school. "School?" he answered. "I quit school because I was always put in the second grade."

I have seen migrant families who have lost infant children because they could not get medical care. I have seen migrants victimized by merchants and salesmen. I have seen migrant workers exploited by ill-trained, self-appointed "ministers" who preached tales of woe, took special offerings, and then disappeared, never to be seen again by the migrants.

I have seen migrant persons live in quarters that would not be fit for animals. I have seen workers who

have been exploited by crew leaders in a system often worse than slavery. And these conditions have been seen in America.

This is the picture's darker side. Although much of the ill-fortune remains with the migrant, there is some hope in the present and future. We can be proud of what the Home Missions Division of the National Council of Churches, as well as local councils of churches, are doing in this field. Their work covers only a small fraction of the estimated two million migrants, but great credit is due the band of summer workers—ministers, teachers, nurses, and seminary students—and thousands of volunteers for the bold attempt to make life more liveable for our seasonal farm workers.

"The Harvester is coming!" These words have expressed the joy of many migrants who have been fortunate enough to enjoy the services of this "community and church on wheels." This station wagon travels from camp to camp. The church worker who drives it has almost everything you can think of at his disposal: a portable communion



KEY TO MIGRANT MINISTRY:

The red areas indicate the 26 states where the migrant ministry of the National Council of Churches serves seasonal farm workers and their families.

■ Temporary defense and industrial communities where denominational services are coordinated.

● Extension service for training pastors and lay leaders in low-income rural areas.

▲ United Indian ministry in government Indian boarding schools and urban centers.

set, organ, record player, Bibles, books, games, toys, movie and slide projectors, first-aid equipment, horseshoes, volleyballs and softballs, devotional materials, health kits.

I have seen camps where workers were skeptical of anything good coming from an "outsider," and yet they change completely after a few visits from the Harvester.

One summer in New York State a chaplain drove into one of the migrant camps with the Harvester. The people had not been working because of rains and low prices on

the market. There had been fighting and gambling and drinking. State troopers had come, and they advised the chaplain that the migrants were greatly disturbed.

Over the objection of the officers, the chaplain set up a movie on the baseball diamond and showed an old cowboy film. People gathered immediately. Fighting stopped, drinking stopped, and gambling stopped as the people gathered for the outdoor movie. While the film was being shown the troopers left the scene for other assignments. The next day they told the press: "What these migrants need is a program and someone interested in them, not just policemen."

Many of the chaplains employed by the National Council of Churches to serve during the summer are seminary students. Their

ministry reminds one of John Wesley, who preached to workers in the out-of-doors, never knowing exactly how he would be received. But the students have learned much.

Local churches help much, too. Hundreds of Methodist congregations across the country have contributed time and money to local migrant committees and councils of churches. They have made craft, sewing, and health kits; they have collected athletic equipment, toys, books, magazines, games, phonograph records, and serviceable second-hand clothing.

Money has been the most important commodity, because without the service of a chaplain much of the work is done in a haphazard manner.

About three years ago I spoke to the Woman's Society at Centerport, L.I. At the close of an illustrated talk, I asked if there were any questions. There were plenty of them. A few days later Mrs. C. Arnold Smith called to find out more details about acquiring a chaplain for migrants in the area. The work was started almost immediately, thanks to Mrs. Smith and more than 100 others.

Last summer there were 160 volunteers from 13 churches involved in the program. Two Adelphi students who were taking teachers-in-training work were enlisted. A chaplain from the National Council of Churches, who attended Boston University School of Theology,

was employed. A local Presbyterian church offered its facilities for a program of education, religious training, and recreation for more than 40 migrant children. The children were helped with reading, singing, leather work, playground play, and a number of other projects.

The volunteers from the churches were all lay people. They prepared food so that the children of the migrants had at least one balanced meal a day. The women drove in a car pool, gathering the children from migrant camps around the area. They helped otherwise in the administration of the program.

A drug firm furnished thousands of vitamin capsules, free of charge. Legal aid was given the local committee for their work with the adults. A registered nurse donated her services four days each week. As Mrs. Smith told a reporter one day, "It seems to us that the migrants are American citizens and just as important as any other citizens. We realize they need education, welfare services, and religion just as much as anybody does."

The work done by these layfolk of Huntington Township in New York, is similar to the dedicated work of thousands of volunteers in communities across the country. They had their heartaches in establishing this work and maintaining it, but they stayed by their tasks. As long as migrants live in their communities they want those peo-

ple to be able to say, "I was a stranger and ye took me in . . ."

We are only beginning to solve this problem created, not by the migrants, nor by their employers, nor by the seasonal character of the work they do. I have several suggestions:

1. We can work for more effective legislation protecting the migrant workers from the worst hardships of the system. Progress has been pitifully slow, for migrants do not represent votes. As they travel around the country they "belong to everybody and yet belong to nobody."

2. We need to see that the laws now on the books are enforced. I have been in areas where high-sounding words are inscribed in the laws, but visits to the camps would indicate very little effort toward enforcement. If it is not possible for farmers to provide acceptable quarters and still make a profit on investments, we must get help from state or federal governments. We all benefit from the fruits of the migrant laborer, we all should be willing to share in seeing that he has adequate education, health standards, welfare benefits, and housing.

3. Our churches need study groups on problems of migrants. There is also a desperate need for an interdenominational study book for adults. (There is a study book for children, *Mission Field USA*.)

4. Local migrant committees need to include as diversified personnel as possible. Some committees have the minister and a small number of lay people. Such groups should include farmers and migrants, government officials, and labor leaders.

5. "I was a stranger and ye took me in . . ." will mean little until we in the churches are ready to offer our facilities for the use of special programs and until we are willing to accept migrants into our congregations. An increasing number of churches have integrated daily vacation church schools and other projects.

6. Churches, like the Methodist, that support migrant work, ought to increase, by a sizable figure, the amount designated directly for this service. Migrant work is the only major mission work being done exclusively on an interdenominational basis. Our willingness to help should mean the church will be able to reach more than a small fraction of the migrant millions.

PRAYER FOR A LABOR UNION O Eternal God, in whom work has lasting blessedness, help thou the labor movement of our day to be conscious of thy guidance and to be worthy of its heritage. Unite in high purpose the workers in the factory and on the farm. Preserve them from temptation to selfish complacency in partial gains for any favored craft or race or nation. Guard them in the service of the common good, that the workers of all lands may stand shoulder to shoulder for righteousness and justice, for peace on earth, for good will toward men. Through Jesus Christ our Lord, Amen.

—Rev. Beverly Asbury's Invocation, IUE Convention, 1956

Social Security for Ministers

By CHARLES L. CALKINS

General secretary, Methodist Board of Pensions

FOR MOST Methodist ministers, April 15 is the final date for electing coverage under the Federal Social Security program. Failure to file such an election will result in permanent exclusion from the program of ministers who could have qualified for the calendar year 1955. The only exceptions beyond April 15 will be made for newly licensed or ordained ministers who will be allowed two years to make up their minds.

These questions and answers may be interesting:

What constitutes eligibility for Social Security coverage as a Methodist minister?

A Methodist minister, either licensed or ordained, who has earned \$400 or more in the exercise of his ministry during the calendar year, is eligible for Social Security coverage. This includes approved supply pastors as well as ministerial members of Annual Conferences, on trial or in the effective relation.

What retirement benefits can be expected by the minister and his wife?

The retirement benefits will range in amount from a minimum of \$30 to a maximum of \$108.50 per month for the minister who has retired after age 65. Upon reaching age 65, the minister's wife can apply for and receive a benefit equal to one-half of the amount paid her husband or, upon reaching age 62, she may elect to receive a reduced benefit.

What will be the amount of benefit payable to the widow of a minister who has elected coverage?

A widow, aged 62 or over, is entitled to receive a benefit equal to 75 per cent of the amount payable to her husband if he were living and retired, with a minimum benefit of \$30 per month.

What benefits will be available to the widow and dependent children of a deceased minister who

has elected Social Security coverage?

Under certain conditions, family benefits ranging in amount up to \$200 a month will be paid to a mother and dependent children under 18 years of age.

What must a minister do to elect coverage?

The minister must file a certificate of election of coverage on Form 2031 with the district director of Internal Revenue. Some ministers have mistakenly assumed that the possession of a Social Security card was sufficient evidence of election of coverage. This is not the case. Until the certificate of election (Form 2031) has been properly filed, the minister will not be covered in Social Security.

How will a minister determine his net earnings which are subject to Social Security tax?

In computing his net earnings, a minister must include the cash salary received from the church (exclusive of house rent allowances) less allowable expenses incurred in the exercise of his ministry; plus any fees or gratuities paid to him for officiating at weddings, funerals, and so on.

How and when does a minister pay the Social Security tax?

The amount of the tax is entered on line 15, page 1, of the Individual Income Tax Return and is paid along with the income tax. For ministers it is known as "self-employment tax," since his coverage in

Social Security is on the same basis as self-employed persons.

Is it possible for a minister to pay his Social Security (self-employment) tax in quarterly installments?

No! and Yes!

No — because self-employment taxes *as such* are due and payable annually. Therefore, the Internal Revenue Service will not accept self-employment (Social Security) tax on a quarterly basis.

As a practical matter—yes, because the minister may include the amount of his Social Security tax in his declaration of estimated tax. Thus, by paying his estimated tax on a quarterly basis the minister will have paid his Social Security tax by including and paying it in his estimated tax.

What is the amount of Social Security tax required of ministers who elect coverage?

For 1956, the tax will be 3 per cent of net earnings received from the exercise of his ministry up to a maximum of \$4,200. For 1957, the tax will be at the rate of $3\frac{3}{8}$ per cent.

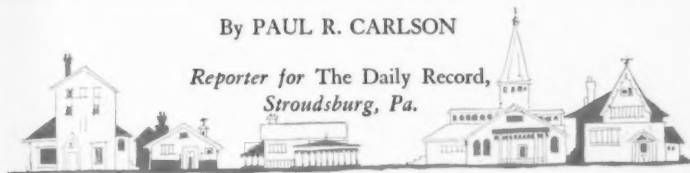
If a minister has a Social Security number and pays the Social Security tax, does he need to file a certificate of election?

Yes, in order to elect Social Security coverage, the minister is required to file the certificate of election on the previously mentioned Form 2031. And this must be done before April 15, 1957!

He Turned Disaster into Homes

By PAUL R. CARLSON

Reporter for The Daily Record,
Stroudsburg, Pa.



HE WAS WEARING a torn, faded shirt and a pair of mud-crusted dungarees. He made notes as he ventured into shattered homes and talked with shaken people in the disaster-stricken areas of Monroe County in August, 1955. An angry flood had roared down through the Pocono Mountains, leaving thousands homeless.

"I was shocked to find some families were using kerosene for lighting before the flood," reports Rev. Roger C. Stimson, pastor of First Methodist Church, Stroudsburg, Pa. "Many families were packed together in totally inadequate dwellings, some even without sanitary facilities."

So, right then and there Roger Stimson resolved that he would do something to raise living conditions in the poorer sections of the Stroudsburgs.

He knew it would be a tough fight, no doubt about it. He would have to fight public indifference as the emergency and its emotional tension faded. He knew, too, that he would have to contend with official red-tape and possibly with

downright opposition from parties adversely affected by any housing boom.

But this Maine-born Yankee had never backed away from a battle for anything worth while. He had some powerful weapons: a sharp, analytical mind, the patience of Job, and good humor in super-abundance.

Besides, he had some valuable experience. He had been in "Y" work in Hartford, Conn., before becoming a pastor. He later served with the Family Service Association, and was chairman of the mayor's interracial committee in Chester, Pa. 1945-48.

"Our first job was to organize a public meeting to which flood victims were invited to hear representatives of state and federal agencies and disaster organizations outline what aid was available as they attempted to reestablish their homes," he explains.

That meeting made it absolutely clear to Stimson that he was dealing with two distinct groups. There were those who rented before the disaster and who would always seek



low-rental housing. Then, there were many low-middle income families who would grasp at the opportunity to become homeowners if they could only financially swing it.

"We knew the federal government was giving special consideration to any disaster area in need of subsidized rental housing," Stimson says. "But many things had to be done before we could apply for some of these units."

The first job was to ascertain the exact number of homes destroyed or damaged by the flood, the financial losses involved, the requirements for obtaining an FHA-insured mortgage, and the names of agencies and key personnel who would be able to help promote any local housing program.

The second job was to acquaint

local officials with the possibility of getting some of these low-rent, subsidized housing units for Monroe County. He reminded the county commissioners that they would first have to establish a housing authority to administer any project erected locally with the help of the Public Housing Administration. Finally, the commissioners agreed to set up such an agency and—quite naturally—Roger Stimson was named chairman.

Meanwhile, he had come to realize that any long-range housing program would have to consider planning and urban development.

"The area's flood plane must be determined and new housing should be restricted within it," he told his helpers. "Eventually, Monroe County should also adopt adequate building and housing codes designed to take sub-standard dwellings off the rental market."

Again he presented his findings to the commissioners, and the Re-development Authority was established to strengthen any program adopted by the housing group. And, again, Roger Stimson was appointed chairman.

Now he was ready to put his ideas to work.

It wasn't long before he presented an application to the housing authority for 100 subsidized units in the county. A short time later, the federal agency gave its tentative approval, providing local taxing agencies would agree to ac-

cept an annual payment in lieu of taxes on any land used for subsidized housing projects.

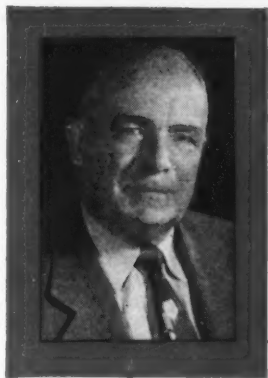
Getting official signatures on these "co-operation agreements" was a ticklish problem. But when authorities appeared to be stalling, Stimson would only comment: "It takes time when you're working with a group." And in the end, the papers were signed.

He and the authority were now ready to move into high gear. Architects were selected to draw plans for the \$1,500,000 project. Sites were also approved for three projects in the county. And the housing authority authorized construction of duplex units, in line with the latest public-housing trends.

"We hope that actual construction will begin before the year is up," said Stimson.

At the time his agency formally approved the sites, PHA Regional Director Herman D. Hillman paid special tribute to the man behind Monroe County's housing boom. He said: "Roger Stimson inspired the community with his own zeal not only in the relief measures for a disaster which took 76 lives in his own immediate vicinity, but also in initiating organization of a county housing authority to bring about a public housing program."

"He organized a committee of local leaders, persuaded the local, county, and state governing bodies to establish the necessary proce-



Roger C. Stimson in his 5th year in Stroudsburg, Pa.

dures, helped persuade the state Department of Forests and Waters to allocate \$200,000 for river control . . . and the Army engineers to undertake a survey for other flood preventive measures."

By this time, Stimson's work was being recognized by other top state and federal officials. So when a Senate sub-committee delved into the matter of federal flood insurance, Monroe County's housing chief was asked to present his views. And when Pennsylvania's Gov. George M. Leader signed a bill appropriating \$5-million for urban redevelopment, he invited Roger Stimson to be present.

Stimson's vision did not end, however, with public housing. He recognized that many middle-income families would welcome the

chance to own their homes, if it were financially possible to do so.

Until the flood, prospective home owners often found it difficult to obtain mortgage money. However, after the disaster, the FHA relaxed its requirements for flood sufferers, permitting them to buy homes with smaller down payments and extending mortgages for as long as 30 years.

Stimson organized the Monroe County Land and Building Company to promote the construction and sale of homes with the help of these low-interest, long-term mortgages.

The company's first move was an attempt to raise \$25,000 through the sale of \$100 shares of stock. Proceeds from the stock sale went to purchase a 44-acre tract in Stroudsburg, which has since been dubbed "Dogwood Gardens."

Stimson then turned to the Volunteer Home Mortgage Credit Program to help him raise mortgage money for prospective home owners. In just a short time, four investment firms agreed to accept mortgages for 70 homes in the development.

Soon the Stroudsburg Methodist Church—unofficial office of the Land and Building Company—was

receiving numerous inquiries from persons interested in purchasing one of these homes with as little as \$200 down. Some of the calls came from people many miles away.

At last count, binders had been received for most of the available homes. And construction was under way.

That Pastor Stimson's ideas have won the support of the community is demonstrated by the fact that he has been able to attract the support of topnotch men in their fields. A bank president, real estate men, and lawyers are numbered among the directors of the Land and Building Company.

"Some of his ideas may sound a little half-cocked to businessmen now and then," one of his staunchest supporters said recently. "But his efforts certainly stem from a much more devout motive than ours."

One of the nicest compliments paid to Stimson came from Methodist Bishop G. Bromley Oxnam, during a recent visit to the Pocono Mountains: "One of the primary needs of the Church is for competent men who can translate the ideals of religion into the realities of the common life. It is precisely this that Roger Stimson has done."

TO BREATHE FAITH

TEACH me, O God, not to torture myself, not to make a martyr out of myself through stifling reflection, but rather teach me to breathe deeply in faith.

—From *The Prayers of Kierkegaard* edited by Perry D. LeFevre (University of Chicago Press)

They Certainly Get the

MONEY

Weaknesses of professional fund-raising are described by a long-time church administration consultant. Next month H. P. Demand outlines their points of strength in "The Ministry of Finance."



By WILLIAM H. LEACH
Editor, Church Management

ONE THING you can say about fund-raisers," a friend told me; "they certainly get the money."

I will go a step farther. I know from experience that a good professional fund-raiser will really raise in pledges for your church an amount so much greater than you can get under local leadership, that he will pay his own fee many times over. If the goal of a church is to raise money—and that alone—hire a fund-raiser.

But is that the main business of the church? Or, is it the church's purpose to bring the spirit of Christ into the hearts of men?

Money has a place, of course, as have buildings and equipment. But money, budgets, and bookkeeping are incidental to the greater objective.

Modern fund-raising, to a certain degree, negates that concept. The professional comes to the field for only one purpose. He is not responsible for the spiritual and educational programs of the local church.

He lets these matters rest with the minister and the proper officials.

From the first day, he puts the emphasis on money. Men and women will work in the program he projects, but their personalities are branded with the dollar mark. For each leader in the program, the first qualification becomes the financial standing of the prospective giver.

The fund-raiser can defend his approach. If he did not secure pledges, the church would not think him worthy of his hire. But the emphasis produces some unfortunate attitudes and trends in which the spiritual program of the church suffers. Let's look at them.

First, of course, is that money is put in a false position in the church program. A successful financial

campaign becomes its most important aspect. People think money, dream of money, talk of money. The success of the church becomes dependent upon its finances.

The campaign may be somewhat conditioned by the emphasis on stewardship and the joys of giving, but the over-all influence is the placing of the dollar mark above the cross. We soon find the local church members boasting of the amount of money pledged. The result of their effort is compared with others.

The technique of the campaign usually is to select members of the greatest wealth to head the various committees. The larger gifts and the large givers are given prominence. Through a nudging process the larger pledges are secured before the general campaign starts. Of course, the minister is always nudged. The publicity conveys the idea that the greatest among Christians are the men and women who give much from their plenty rather than those who give sacrificially from their little.

The next trend we note is that the successful campaign creates class distinctions: distinctions based not on giving habits but rather on great gifts. In a world which has retrogressed far from the concepts of democracy, the church has still maintained its sanity. It has been the protector of the weak, the helper of the poor.

Under today's influence of dollar emphasis, the underprivileged are

gradually withdrawing from the great and expensive churches to seek Christian fellowship in the independent sects and Bible missions. How could it be otherwise?

Jesus had some things to say about those who gloried in their own greatness. He had something to say about the temptations of wealth. "It is easier," say the Gospels, "for a camel to go through the eye of the needle than for a rich man to enter the kingdom of God."

Modern fund-raisers have come to help the rich to get through the needle. A large gift to a capital funds campaign opens the magic door to church fellowship and enlarges the eye of the needle.

This adulation which creates class distinctions also presents a false picture of the Christian concept of stewardship. Stewardship is much larger than money. In the last analysis, it means the consecration of life.

STEWARDSHIP, after all, is a matter of motives. A generation ago when America was beginning to become social-minded, there was much criticism of churches and schools which accepted what was called "tainted money." But the institutions which shared in this distribution had their answer. "We use it for a good cause," they said, "therefore, it is no longer tainted."

In the days of Constantine there were many great and noble men in the Christian Church. There were

others of baser motives who longed to share the reputation of godliness. Evidently the matter of publicizing gifts to the church was an issue in those days, for Jerome is reported to have written: "Thieves and oppressors make the oblations among others, and out of their ill-gotten gains, that they glory in their wickedness while the deacon in the church recites the names of those who offered."

One more sin of the fund-raiser is the perversion of scriptural texts to raise pledges. The story of the widow's mite is but one instance. There are others. An extrovert's interpretation of the Sermon on the Mount will always miss the real meaning of the text. "Give and it shall be given unto you" is a good example. Often, it has been used to imply that a generous gift to the fund will result in personal financial prosperity.

Said one man to a fund-raiser, "I am expecting a very profitable deal to be closed next week. If it goes through, I will make a \$10,000 pledge."

Said the fund-raiser, "You lack faith. What you should do is to make the pledge today so we can include it in our report meeting tonight; then trust the Lord to put the deal across."

If he had—and it did—what a story it would have made for the campaign.

A retired woman said to a canvasser, "I live on a pension of \$75

a month. Thirty dollars of this goes for rent. I feel that God wants me to give a tithe to this campaign."

The reply was "The Bible promises that if you give, it shall be given unto you. A tithe would be \$7.50; the \$67.50 which remains will go much farther than \$75 if you tithe to the Lord. Remember the miracle of the loaves and fishes."

While I have been pointing out the dangers in a professionally conducted financial campaign, I do want to close with a different note.

There have been hundreds of miracles in the financial efforts of the past decade. Some Christians have been awakened to the joy that comes with the sharing of the wealth. They have caught the thrill of sharing in the greatest enterprise of human history, the Christian Church. The miracles have not been in the multiplying of their financial resources, but in the transformation of their lives.

The one great principle to be remembered is this: in any financial campaign, keep first things first. Do not close your eyes to spiritual processes even for the "period of the campaign." Keep in mind that you are dealing in personalities—not in precious metal. Use the benefits of money for the house of God, but ever remember that "you cannot serve God and mammon."

The second rule is: "Don't expect the fund-raiser to lift the spiritual standards of your church. That is your job."

Good Friday as Recital

By PAUL S. SANDERS



Assistant professor of religion, Amherst College

CHRISTIANS recall the Passion of our Lord with mingled sorrow and joy. The remembrance of his rejection, the realization that our own sins helped crucify him, the recognition that God bears the burden of our rebellion—these prompt in us penitence and holy dread.

The remembrance of Christ's victory and the awareness that in his life we have life inspire rejoicing and holy confidence. Good Friday and Easter are inseparable; the day of our Lord's crucifixion is *Good Friday*.

From earliest days the church recognized the dual nature of its Passion observance. Evidence from the pre-Nicene period indicates a commemoration of both the crucifixion and the resurrection, sometimes on one day (14 Nisan), sometimes during a three-day period culminating in triumphant exultation following a two-day fast.

The Greek name *Pascha* seems to have been applied to the one day with its double significance, to the

three-day observance, and even to the Friday and the Sunday individually.

The approximation of the Pascha to the Passover was inevitable to the earliest Christians; the Passover itself emphasized the same double note of suffering and rejoicing. Out of bondage in Egypt God had freed his people Israel. Out of exile into which he had carried them, he recalled them into a restored holy community.

Nor was the paradox only in man's experience; for the power of God was finally seen as inextricably linked with his suffering love. And now, in the death and resurrection of Christ, God had called forth his New Israel. When the Gospel is rightly understood, related as it must be to its Jewish context, the heart of Christian faith reveals itself not in a new ethic, nor in a new theory concerning the nature of God, but in a new activity of God. "God was in Christ reconciling the world unto himself."

The purpose of Good Friday wor-

ship is no different from that underlying all Christian assembly: to be confronted with a solemn rehearsal of the "mighty acts of God" for our salvation. The special power accruing to worship arranged about the Church year derives from its being tied to the facts of Christian history. Beneath the cultural sophistication that often motivates our recovery of holy commemorations lies a more profound reason: a gradual recovery of the biblical view that theology is not speculation but recital.

The calendar moves with steady assurance from Christmas to Good Friday and Easter and on to Pentecost. Only so can the wholeness of Gospel faith be preserved. The mood of Christian worship is not to be created; it is *given*.

The mood of Good Friday is properly set by the proclamation of God's redemptive activity: "God commendeth his love towards us, in that while we were yet sinners Christ died for us."

The chief danger attending our Good Friday services (as indeed almost all our Protestant worship) lies in subjectivism. We gather together to recall Christ crucified, but not to lose ourselves in unwholesome or insincere grief. Many Passion hymns inspire just such unrealistic sentiment; even that best of the German hymns, *O Sacred Head Sore Wounded*, hovers on the verge of theatricalism. How much more virile is Watts' *When I Survey the Wondrous Cross*. Not the

anguish but the glory of that death is central to Christian faith.

Increasingly our services are referred to as meditations or devotions. Both words suggest a variety of pious wool-gathering in which the worshiper makes a conscious attempt to conjure up what he imagines to be appropriate emotions in the face of the agony of the dying Jesus. More faithful to biblical tradition is the ancient title of the three-hour service, "the preaching of the Passion."

If the minister will be content, with God's help, to confront his people with the objective fact that the Passion of Christ was a saving activity of the living God, and if that stupendous and earth-shaking fact can be brought down into the depths of their being, he need not worry lest his flock sit unmoved. Whatever their response—be it acceptance, avoidance, or re-commitment—it will be their own, not *ersatz* emotion stimulated by facile dramatizing of what is already the most profoundly moving drama of history.

For one service the minister may consider the use of a liturgy based on the oldest form of Good Friday service that has come down to us. It consists of Old Testament lections interspersed with psalms, concluding with a recital of the entire Passion narrative and prayer.

The Old Testament readings are vital to the whole. But these will perhaps need to be adapted to the

abilities of individual congregations to assimilate them.

Among the traditional readings are the sacrifice of Isaac (Genesis 22:1-18), the institution of the Passover (Exodus 12:1-11), Hosea 6:1-6, a selection from Lamentations, and Isaiah 53. Among the Psalms are 2, 22, 40, and 69 (minus vss. 22-29) and Habakkuk 3. The Psalms would, of course, have been sung, and still are in liturgical churches; but since this cannot be done among us, they might be read as lessons and their place taken by appropriate hymns.

The climax will be the Passion narrative from the Fourth Gospel. It has long been recognized that John's Holy Week chronology is the most reliable, and recent scholarship has further rehabilitated the tradition underlying this Gospel. But one of the others may be used.

In a parish not unaccustomed to liturgical usage, the Passion could be sung. The purpose of this (let us carefully note) is not to entertain or even edify the people with a quasi-operatic performance; it is to enact a drama into which hopefully the congregation will be caught up as participants. A baritone sings the words of the Evangelist, a bass those of Jesus, a tenor those of other individuals, and the choir the shouts of the crowd.

There is no repetition in the usual manner of an anthem. The singing is not tuneful elaboration but recital on a monotone, with proper turns at

the ends of phrases, according to traditional modes. But if such procedure would provoke an air of unreality, then the Gospel had best be read by the minister.

The service concludes with intercessions, providing a means of expressing actively the natural desire for affirmation aroused by the proclamation of redemption. The minister standing at the altar bids in turn the prayers of the people for particular causes and needs; a simple statement beginning "Let us pray for . . ." is sufficient. There follows a space of silence long enough for the individual worshiper actually to pray. Then the minister sums up their petitions in a brief, carefully worded collect, moving on to the next object of intercession. When the prayers are done the benediction follows immediately, with no hymn.

If the church is bare and the cross swathed in black crepe (according to ancient custom), and if the lights have been lowered until near darkness prevails, the people will leave quickly and quietly. They will have witnessed the divine initiative at work in the life of Israel, in the life of Jesus, and in the life of a believing and praying church. It may be that they will have been confronted by the divine initiative speaking to the individual soul.

They will go home to ponder and come ready at Easter dawn, when the minister begins the celebration of Holy Communion with the ancient cry "Christ the Lord is risen!"

Where Dwellest Thou?

From a sermon by
LESLIE D. WEATHERHEAD

Minister of City Temple, London

SUPPOSE we ask ourselves what we mean by the word "real."

I call the spiritual world the real world because although the material world in which we live has a reality of a kind, it is only temporary. A thing like love, for example, or a thing like truth has a more permanent reality than any material object. Jesus recognized this when he said "the heavens and the earth shall pass away, but my word shall not pass away."

A great many people use the word "real" to mean the things that they can touch, see, hear, taste, and smell; things, in a word, the apparent reality of which reaches them through their senses. I want to ask you very earnestly not to suppose that the universe ends at the point at which our senses cease to register it. The things we touch and taste and smell and handle and see are only shadows compared with the reality of the things that lie just beyond the grasp of the senses.

Wordsworth followed Plato in supposing that every beautiful thing is a kind of shadow of a yet more beautiful reality in the unseen world, and it is to that unseen world that you and I truly belong. When beautiful music makes us cry, or when the account of some heroic deed touches our heart, our feelings are really those of nostalgia or homesickness. We have come from a world to which we still belong, where the reality that is behind music and behind unselfish love is the dominating factor. Seeing the shadows we long for the substance.

Probably you would agree that what we take to be the nature of reality depends on the state of the mind at any given moment. For example, a dog lives in the same world as ourselves, and he has all the five senses which we possess, but he does not live in the same world. I am told that what he sees is less colorful than the world we see, that what he hears is less important than what he smells.

I am told that a bat finds its way



by emitting a note so high that the human ear cannot pick it up, but as the bat flies and throws out this humanly inaudible sound, the reverberation of that sound from solid objects enables him to fly safely without dashing himself against hard substances which he cannot readily see. If you bandage the eyes of a bat, he can still find his way, but if you stop up his ears he cannot.

In other words, he lives in our world and yet it is quite different because of the state of this receptive apparatus. Similarly, of course, the beetle must live in quite a different world from ourselves. It is odd to think of things which may live in a church building, yet be unaware of what goes on there. We could extend the idea to fantastic limits.

Is it not most likely that we are living a little insect life, shut in by the limitations of our nature from understanding what the universe is about? We think we are clever to discover the stars, to multiply speed, and to discover radar, but can we know anything of the meaning and extent of the spiritual universe that lies behind anything which the senses can ever discover?

We live in the grey world of the senses, and for the most part are shut up by the five prison bars which enclose us all. I want to suggest to you that probably the life we live here is very much the nature of a dream. When you are dream-

ing, your dream seems real. When you are dreaming, you never think, "I am only dreaming." As long as the dream lasts, the people you meet in your dream are as real as yourself.

We should begin to make some progress in apprehending the reality of the spiritual world if we realized that death is probably like waking up. We only call this life real because we cannot at will get out of it into any other. But the point of awakening, even if we have been dreaming all night, makes the dream transient, and almost momentary, and certainly unimportant compared with the waking life.

How many times, on waking, have we said, "It was only a dream!" That is probably what you will say about this life when you waken at the point that is stupidly called death. Even if you live to be 100, when you wake up in the real world this life will seem momentary, transient, and unreal.

If you have had a happy life, you will wake up at death and say, "I have had such a lovely dream." If you have had a sad life, you will wake up and say perhaps, "That was an awful dream I had last night." But it will have gone just like a dream. It only seemed real when we were dreaming. As Charles Wesley said, "Our life is a dream." God grant that we never imagine that it is real with the reality which eternity will reveal.

NOW WHEN we say that life is a dream, we do not, of course, mean that it is unimportant. Dreams are very important. I am convinced myself that they will come back and take the importance they used to have in Bible days.

At the beginning of the century, Freud published his great book on the interpretation of dreams, and he has made a contribution to man's assessment of a dream's importance. Unfortunately, he gave dreams an exaggerated sexual emphasis, but nevertheless it must not be forgotten how much we owe to Freud.

The passing dream may be of passing moment, but certainly the repeated dream is a voice from the other shore. I must testify that again and again a vivid dream, written down immediately, has given me insight into factors within my own life which have influenced important decisions. Similarly, the dream we call the earth life is important, but not less a dream.

Of course, when people ask us for evidence of the existence of that other shore, it is impossible to give them evidence which is not subjective, that is to say, limited to the experience of the person concerned. But, then, that is true in other situations which do not call for doubt or, involve the shrugged shoulder or the lifted eyebrow. For example, many of our men, during the two wars, went to the medical officer and said, "I have a pain." Do you realize that no one could prove it or

disprove it? When a man says he is in love, no scientific test can be applied to prove or to disprove his statement. So it is with the evidence of what we call mystical experience, by which I mean insight into reality not adducible by the senses or by any process of reason.

Consider how much of the Bible we should have to tear up if, for lack of scientific evidence, we denied the reality of mystical experiences.

Was Jesus romancing when he spoke of the 12 legions of angels who so easily could have come to his rescue and left his enemies gibbering in terror? Is it poetry without any reference to fact that speaks of an angel who ministered to him in the desert and comforted him in the garden? And are we ourselves talking nonsense when, at what seems to me the climax of the Communion service, we say together, "Therefore with angels and arch-angels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying: Holy, holy, holy. . .?"

Spiritualism will help us in this matter of voices from the further shore, when, with greater confidence, it learns how to separate the chaff from the grain; when its experiments can exclude the fraudulent trickster. But without any recourse to spiritualism, there are many people who, having lost their dear ones and seeking no help from

mediums, know beyond a shadow of doubt that their so-called dead are more alive than ever they were, and who have a communion with them too rich for communication.

We can always deny a mystic experience by saying, "I have never heard any voice from that other shore," but we can never turn on another and say, "Neither have you." Locked up in many a heart, too sensitive and shy to speak of it, is the secret conviction that very near to us is a world more real than any reality we know through the senses.

When I talk about mystics, I do not mean only those we read of in the lives of the saints. Many people have experiences of mysticism who have not been prepared by religious meditation or prayer.

No one, I presume, would have called Winifred Holtby a deeply religious person or a mystic. She was a happy, able, young woman, with a glorious gift of writing English, and she died at the age of 37. When she was 32 the doctors told her that she had only a few more years to live. Her spirit rose up in rebellion against the bodily illness that made it impossible for her to carry out her ambition.

One day, feeling unhappy and depressed, she was walking up a hill in Buckinghamshire and came to a trough of water outside a farmyard. The surface was frozen over, and with her stick she broke the ice to allow some lambs to drink.

Listen to Vera Brittain telling us the story: "She broke the ice for them with her stick, and as she did so, she heard a voice within her say, 'Having nothing, yet possessing all things.' It was so distinct that she looked round startled, but she was alone with the lambs on the top of the hill. Suddenly, in a flash, the grief, the bitterness, the sense of frustration, disappeared; all desire to possess power and glory for herself vanished away and never came back. . . . The moment of conversion—as she called it with tears in her eyes—was the supreme spiritual experience of her life. She always associated it afterwards with the words of Bernard Bosanquet on salvation: 'And now we are saved absolutely, we need not say from what, *we are at home in the universe*, and, in principle and in the main, feeble and timid creatures as we are, there is nothing anywhere within the world or without it that can make us afraid.'"

My friend, Dr. Raynor Johnson, in his book, *The Imprisoned Splendour*, has collected a whole series of mystical experiences, and they—and indeed the whole book—are well worth study. John Buchan, for example, tells an experience of which he says, "One seemed to be a happy part of a friendly universe." He speaks of having, again and again, what he calls "the hour of revelation" and "a glimpse of the peace of eternity."

C. F. Andrews says of an experi-

ence, "A veil seemed to be lifted from my eyes. I found the world wrapped in an inexpressible glory with its waves of joy and beauty bursting and breaking on all sides. . . . There was nothing and no one whom I did not love at that moment."

Another writes, "I felt happiness and peace beyond words." William de Morgan, on listening to a symphony of Beethoven, says, "If reality is like that I have no cause to be anxious or afraid." All the writers who have these mystical experiences speak of a sense of exultation, of "immense joyousness," of "a living presence."

Dr. Johnson says of these experiences that "all those who even for a moment have glimpsed this ineffable world have longed all their waking days to recapture the experience." And we find that all these experiences have certain things in common:

1. There is a sense of what cannot be called anything else but unity with God.

2. There is a sense that the universe is finally entirely friendly.

3. There is a sense that one loves all men and that a fellowship is in course of being created in which all souls will dwell together in mutual love and happiness.

4. There is a sense that the true values in life will be vindicated and established.

5. Above all, there is a sense of absolute conviction which I cannot

express differently than by saying that all is well, and that at last all of us will know that all is well.

WHEN I say "All is well," I mean that the way God runs his world, a way which so often puzzles and bewilders us, giving rise to doubt or fear or even resentment, will not only be approved by us but be seen to be so utterly right as to call our feelings of adoration and praise for which language is utterly inadequate. Now if reality is like that there is certainly no need for fear.

If we could realize the reality of the unseen world, if we could hear the voices from the other shore, we should know that we are in the hands of a Power, utterly loving, utterly understanding, utterly forgiving. We should know that we are what Paul called "accepted in the beloved," and even now we should glimpse a joy so deep and transforming that there are no words for it. We should exult in it and feel exalted by it.

You will remember that Shakespeare spoke of death as "That undiscovered country from whose borne no traveller returns."

Well, I am glad it is not fully discovered and mapped out or there would be nothing fresh about the future, but I should like to think that what has been said has helped to take away from some hearts the fear of death, either our own or that of our loved ones.

Cowper's Poem about His Mother

By CALVIN T. RYAN

Professor, State College, Kearney, Neb.

ALTHOUGH belonging in the great tradition of the Wesleys, William Cowper was younger than either Charles or John, and it is doubtful that he ever met either one. Cowper's life was cast in a different mold, and while deeply religious and more poetically inclined than any other man of his time, he was timid, reserved, and suffered from melancholy.

We may sing "God Moves in a Mysterious Way," "O for a closer walk with God," or any of a half dozen or more hymns by Cowper without knowing anything about the author. The student of the history of music may know about the Olney Hymns, but little about the pathetic life of the man who wrote the words.

It is only when we turn to his famous poem, "On the Receipt of My Mother's Picture," discovering its pathetic beauty, and start out to learn about the man who composed it that we are caught by his charm and amazed that he wrote what is called not only the most pathetic poem in our language, but also the greatest poem on "mother" in all English poetry.

William Cowper was born on Nov. 15, 1731, in his father's rectory at Berkhamstead, England. His mother died when William was only six. It is tragic for any child to lose his mother at such an age, but for one of William's shyness and timidity it was almost unbearable. Doubtless this influenced his later sad life.

He was past 60 when a cousin sent him a picture of the mother who was gone. He was much upset by the picture, kissed it, and hung it in his room where he could see it the last thing at night and the first thing in the morning.

When that mother died, the family did not tell the boy, and tried to mislead him by telling him she would return. He never forgave them for this attempted deception.

It is a problem that we still face whenever a parent dies. Is it best to tell the child the truth? Is it best to postpone and deceive? Cowper thought he would have been better satisfied if they had told him the truth.

One can appreciate the long poem, in part, by a study of the first stanza:

O that those lips had language! Life has
 passed
 With me but roughly since I heard thee
 last.
 Those lips are thine—thy own sweet smile
 I see,
 The same, that oft in childhood solaced
 me;
 Voice only fails, else how distinct they say
 "Grieve not, my child, chase all thy fears
 away!"
 The meek intelligence of those dear eyes
 (Blest be the art that can immortalize,
 The art that baffles Time's tyrannic claim
 To quench it) here shines on me still the
 same—

Of all subjects classified by critics
 as household or domestic, "mother"
 is perhaps the most difficult on
 which to write, and it is the most
 difficult to criticize. One is in-
 clined to say the writer was be-
 reaved, that he meant what he
 wrote, and that, therefore, any at-
 tack on what he wrote is an attack
 on his mother—or on the general
 subject of "mother."

But to appreciate Cowper's suc-
 cess more fully, let us compare his
 poem with another on the same
 subject. This, too, concerns
 "mother":

I love it, I love it; and who shall dare
 To chide me for loving that old arm-chair?
 I've treasured it long as a sainted prize;
 I've bedewed it with tears, and embalmed
 it with sighs.
 'Tis bound by a thousand bands to my heart;
 Not a tie will break, not a link will start.
 Would ye learn the spell? A mother sat
 there;
 And a sacred thing is that old arm-chair.

No one doubts that the author of
 these lines loved her mother and
 that all associations were sacred.

However, she was unfortunate in
 selecting a meter that "trots" and
 was unwise in confusing the
 images. We read it not with tears,
 but with smiles.

Had Cowper lived in our day, he
 doubtless could have been saved
 from his attacks of insanity. He was
 deeply religious, but he allowed his
 religion to overcome his senses. He
 acquired the notion that he had
 committed the unpardonable sin,
 and that he was among those God
 had chosen not to save. He con-
 vinced himself that it was God's
 will that he commit suicide, but he
 failed in two attempts.

Some think that had Cowper not
 chosen the hard Calvinistic doctrine
 he would not have suffered his fits
 of insanity. It is said that if
 he had followed the Wesleys he
 would not have suffered from his
 depressive periods. John Wesley
 made it known that he would like
 to meet Cowper, but we have no
 record that Cowper ever made any
 effort to meet Wesley.

Cowper never married. He was
 shy around women, yet he had a
 singular appeal to them. It was the
 sisterly, if not the motherly, atten-
 tion of women in his last days that
 made them as endurable as they
 were. His great monument of poetic
 material is in praise of his mother.
 Doubtless he never could find in
 another woman what he recalled
 about his own mother.

Great poetry often comes from
 the saddest of hearts.

TEACHING and WORSHIP

A response to the article, "Are Sunday Schools Competing with the Church?" by William Esler Slocum, in the February issue.

THE RECENT article, "Are Sunday Schools Competing with the Church?" brings mixed reactions. I can agree with much that is said, and can find real satisfaction in the pastor's serious attention to his responsibility for the educational program of his church. But, second thought raises some serious questions about the proposals he has for meeting this responsibility.

After all, what is the purpose of the church school? How is it related to the total life of the church?

Christian education is an inescapable expression of the life and faith of the Christian community. That goes almost without saying.

From New Testament times the Christian community has been both a worshipping and a teaching community. The teacher has ranked with apostle and preacher. The Gospel has been taught as well as preached. There has been no question of one over against the other. The need for both has been recognized and each is seen as serving



By WILLIAM F. CASE

*Professor of religious education,
Garrett Biblical Institute*

the other. Both have been essential in the total ministry of the Church.

There is also a disturbing concept of worship as something that happens in a certain context quite apart from the response or participation of the worshiper. There seems to be the assumption that, regardless of what is happening in the understanding of the worshiper, or how he is responding to the experience, he is truly worshipping if he is in the worship service.

Certainly the child "needs that feeling of awe and wonder which comes as he unites with other members of his family in an experience of worship." But is this necessarily the experience of the child in the adult worship service?

In a church I was once serving a mother regularly brought her three children to the worship service. The youngest child, who was about 18 months old, was able to keep fairly quiet until the time for the pastoral prayer. But during this period, the

enforced silence and restricted activity caused him to let loose with a real uproar.

Invariably, the mother took him out into the vestibule, spanked him soundly, and returned him to the family pew. I seriously question whether this was a very meaningful worship experience for the child, the mother, or the pastor!

Too often pastors tend to sentimentalize about the old family pew without really considering what happened to the people sitting in the pew. In almost every church I know, the worship service is planned with adults in mind. The prayers, the creeds, the hymns, the sermons, and all the rest are directed toward adult understanding.

This doesn't seem to me to be bad—adults have a need and a right to worship at a level that is significant for them. There is the milk and the meat of the gospel, and we don't teach calculus to babes.

It is true that in every experience of worship there is mystery, but we trust the adult knows this and understands the significance of this mystery for his Christian experience. On the other hand, to the child this particular type of mystery, accompanied by silence and no activity, is only confusing, baffling, and unpleasant. The experience of mystery is important to him, but in a context where he comes to a feeling of awe and wonder before this mystery because he understands it to be a mystery.

Providing experience of truly meaningful family worship in the church is one of the important responsibilities facing every pastor. But this means planning those experiences so that every person feels that he is participating in the drama of redemption. He knows that in a significant way he has entered into a meaningful relationship with God and with those in this worshipping fellowship.

I'm sure that we don't know how to do this, but I'm also sure it calls for some creative experimentation. No doubt it will mean worship where there is less preaching, where there is more active participation, and where the experiences of youngsters are used in the prayers, ritual, and hymns. It may also mean the use of less formal settings at times and in general more use of family-like situations.

Certainly children, youth, adults—all of us—need more and more to worship in the real sense of that word. In the light of this, surely none of us will quarrel with the church-school teacher who makes worship a vital part of effective teaching whether in the study of the Bible, searching for more understanding of the Christian way, or deepening commitment to the ethical ideals of Jesus.

Unfortunately, none of us can be satisfied with what the church school is now doing. We are all aware of how far short it is falling of the responsibility and opportu-

nity it has. The statistics that are quoted, however, do little to prove much about it, either its effectiveness or ineffectiveness. (And another's assertion that the church-school hour is the most wasted hour of the week cannot be proved!)

The factors which lead a person to such a relationship with God through Christ that he desires to join the Christian community are so complex that they cannot be evaluated separately. There can be no doubt that the home plays a vital part, and so do many other factors. Surely church-school attendance plays its part too.

Further, to quote the total attendance in church school against the figures of those who join the Church tells us nothing unless we know how many attending are already members.

It seems quite tragic to assume that adults have no further need of a carefully organized educational program. Rather, this is one of the major areas of weakness of the Church. Adults desperately need the opportunity of developing a more mature understanding of the Christian faith. The complexity of their problems, the meaning of their faith in the tragic tensions of adult living cry for more effective educational opportunities. Ultimately the effectiveness of adult education determines the effectiveness of the church's educational program.

Certainly it is a travesty on the

Christian faith to suggest that "it does not matter what a child is taught about religion so long as it does not conflict with what he learns about the world from other sources." On the contrary, the Christian faith always puts the person in conflict with much that he discovers in the world. His faith as a Christian stands in judgment on the world. From the mental health standpoint, the responsibility of the church is to help him enter into such a vital and saving relationship with God through Christ, and to surround him with such a sustaining and nourishing fellowship, that he can live creatively in this tension with the world without being broken by it.

"What are we trying to do? How well are we doing it?" are certainly the key questions. Careful and sustained evaluation of the educational program is necessary. However, such evaluation is impossible if the educational program is regarded as being in competition with the rest of the life of the Church. Rather, we must see it as the inevitable response of the Church to its Lord as it does his work of redeeming love.

The concern of Christian education is with a total response of whole persons to God through a saving relationship with Jesus Christ in the fellowship of his Church. In this light it is always falling short. But in this concern is the continuing demand that it seek to fulfill its never-ending mission.

Your Choir on Television

By W. CARMON LUCAS

IS YOUR CHOIR ready to sing on television? If not, here are a few suggestions for the first—or second—appearance before cameras:

1. Each anthem should be carefully chosen not only for its tuneful musical qualities, but also its message. The anthem can really be a "second sermon" for both listener and singer.

2. Personal appearance is important, as it is for any engagement by a choir. The members should wear their robes, of course, with the collars freshly laundered. The robes should be cleaned and pressed.

3. The mechanics of being seated, arising, and holding music are important and should be worked out in advance. They should arise together as one person, focus their attention on the director, line up their music books on an even level, and stand in readiness.

4. Because singers never know when the camera man may decide to swing the lense in their direction, they should be careful not to whisper. When they are not singing, they ought to sit relaxed and be interested in other parts of the service.

5. Choir members should not be-

come camera-conscious or camera-shy. They should not stiffen or act self-conscious when the camera moves in their direction. The audience is quick to notice the singer's discomfiture. The best way to avoid this is to focus attention on the director.

6. During the slow fade of the choir before the camera picks up the speaker, choir members should not take a furtive glance at the monitor to see if they are still "on camera." Watch the director for his signal to be seated and keep watching him until the next part of the service.

7. If a soloist becomes flat or some section misses an entrance, the choir members should not give any sign of noticing the mistake.

8. Every choir member should sing as if he enjoyed singing and enjoyed every Christian experience. It is only natural for television audiences to search faces to see whether singers are sincere.

If faces are not happy, singing is not enthusiastic, viewers and hearers will not be impressed or convinced that they want something better for their own lives.

Counselor at Work

MR. AND MRS. JACKSON were a couple in their mid-thirties. Mr. J. was manager of the local supermarket. His wife had attended church, so I called at their home.

Mrs. J. came to the door and cordially invited me in. She explained that Mr. J. was at the store. After a brief conversation, I asked Mrs. J. whether she had considered joining the church. She replied that she would like to join, but that she did not know how long they would be living in our community. When I explained that "transferring a letter is easier than packing a trunk," she agreed to a transfer.

About this time Mr. J. came in. Mrs. J. introduced us and we talked for a few minutes. I mentioned that Mrs. J. was planning to join the church on our next membership Sunday and asked whether he would be interested in joining at the same time. Mr. J. was evasive and noncommittal, although pleasant. I suggested that he think it over and that I would call again.

According to our pre-arranged agreement I arrived and found the Jacksons watching television.

Pastor. We are certainly happy that Mrs. J. has decided to join the



The minister making this evangelistic call keeps the young father on the subject of joining the church, despite distractions.

church. Have you given any further thought to it, Mr. Jackson?

Mr. J. Well, to be entirely frank—I guess that's what you want me to do . . .

Pastor. (Perhaps misunderstanding Mr. J's meaning): How do *you* feel about it?

Mr. J. How do *I* feel?

(At this point the baby, 18 months old, came flying in and leaped into Daddy's arms. This interrupted the flow of conversation for some minutes.)

(Pause, with Mr. J. eyeing TV and showing no inclination to continue the conversation.)

Pastor. How do you feel about coming into the church?

Mr. J. Well, Reverend, I have nothing against the church. I've attended them all—Baptist, Lutheran,

Presbyterian, Catholic—and there's good in all of them.

Pastor. I believe Mrs. Jackson said that you were baptized and grew up in the Lutheran Church.

Mr. J. Yes, that's right.

Pastor. But you never joined the Lutheran Church?

Mr. J. No, I've attended many churches, mainly the Methodist. My wife is Methodist, so I've gone with her when I've gone.

(Mr. J.'s eyes wandered over to the television set. He seemed to be willing to conclude the discussion at this point, so I felt that a more aggressive approach was necessary).

Pastor. Mr. Jackson, to speak entirely frankly—there must be some reason why you have never joined a church.

Mr. J. Well, I suppose it's just that I have seen too many big shots in the church who go and sit in their pews piously every Sunday and then go out and do as they please the rest of the week.

Pastor. It doesn't seem right to you that a person should act one way in church and another way in daily life?

Mr. J. No, it doesn't. And I have seen so much of that. It's living a good life that counts, treating everybody squarely and lending a hand when you can. If you don't do that all week, going to church on Sunday won't help.

Pastor. In other words, you feel that it's wrong to go to church if one isn't also living a good life

every day—Monday to Saturday?

Mr. J. Well, isn't that right? What good does it do?

Pastor. You believe that church-going and right-living have to go together?

Mr. J. Well, yes. Then, too, I remember when I was a boy one of the churches was constructing a new building, and practically all the materials and labor were given, without any charge, by members in the church who were in the building business. And yet this church went around and asked everybody for money. They came to one widow, who had to scrape just to get by, and told her they were expecting her to give \$300.

Pastor. And you felt that was a pretty rotten thing to do?

Mr. J. Of course! Wouldn't you? It's that kind of thing that has soured me on the church as an institution.

Pastor. You agree with the church's standards, but you think it doesn't practice what it preaches?

Mr. J. That's right. Oh, I believe in God, in a Creator of the universe. How in the world could you explain all the marvels of the stars and of biology without seeing some Master Hand behind it? How would you? I couldn't.

And I believe that if a person lives according to his own convictions to the best of his ability, that's what counts.

Pastor. You have your own per-

sonal faith, and you figure that is enough?

(Here Mrs. J. entered the conversation.)

Mrs. J. Well, it seems to me that a person can get a lot from going to church that will help him in his own life. Just to be quiet and meditate, if nothing else, and to be with other people who feel about things as you do, and to hear a good sermon, and all.

Pastor. In other words, you feel that church helps one to live a better life?

Mrs. J. Yes. I do.

Mr. J. It seems that people don't have time for church and the higher things these days. They're so busy making a living. It's the material things that count.

Pastor. You mean material considerations, like making money, are crowding out the more important things?

Mr. J. Yes, everybody is out to get ahead and have more things, and that isn't right. It seems as if that is all that matters to people these days.

Mrs. J. I think so too. There are so many pressures. And money means so much that other things are being neglected with a lot of people.

Of course, I don't feel that way myself. You see, when I joined the church with the membership class when I was in my teens, I had a very wonderful feeling inside. I felt fresh and clean and good and at

peace with the world. You know, I've been wanting to ask you, Pastor, is that what the "new birth" means?

Pastor. And that experience when you joined the church seemed like what people call the "new birth"?

Mrs. J. Well, I've wondered. What would you say? What is the new birth? I really want to know.

Pastor. Well, the "new birth" is a very personal experience, perhaps meaning different things to different people and coming in different ways. Has this experience of cleanliness and peace been a permanent feeling that has continued ever since you first joined the church?

Mrs. J. Oh, yes, I feel the same way now.

Pastor. Of course, not knowing any more about your experience than I do, it's hard to say. But from what you have told me, I would say that your experience shows a number of the characteristics of what has been called the "new birth."

Mrs. J. Uh-huh. Well, I wondered.

Pastor. (Turning to continue the conversation with Mr. J.). And so you are disturbed about the conflict between money-making and the higher things, Mr. Jackson?

Mr. J. Yes, it's a problem. Of course there are other things that keep people from the church these days. Some people have a hard time believing in God because of the things that have happened to them. There is a lot in the world that's

hard to understand, and that makes faith difficult for people.

Pastor. You mean that some have trouble believing in God and going to church because of the injustices they have experienced?

Mr. J. Yes, and faith is not easy for people who have had a hard time of it. They are not sure about God. I've been doing all of the talking, and you haven't said anything. What are your ideas? How would you define "God"?

Pastor. You are not sure about God yourself.

Mr. J. Well, what do you say? Maybe you don't agree with me. Go ahead and say what you think. I'm just in the mood for an argument anyway.

Pastor. Everyone, I suppose, has his own understanding of God based on his personal experience. The thought of God is a very personal matter, and everyone must come to an experience of faith in his own way. (Pause)

Pastor (Turning to Mr. J.). You've felt inclined toward the church in some ways, Mr. Jackson, but there have been some problems holding you back. Is that right?

Mr. J. Yes, I believe in the church. Certainly, nothing but the program of the church can save the world! I believe that. And I suppose I should join for my little boy's sake.

Of course, the trouble is that the church has the right message, but it isn't getting its message across.

Pastor. The church has the right

program to save the world, but it isn't connecting?

Mr. J. That's right. Well, who represents the church anyway? It's the minister, isn't it? And how many ministers talk sense when they preach? They take some text out of the Bible and they repeat it 50 times during the course of the sermon, without ever connecting it with anything down to earth.

Pastor. The church isn't getting across its message, in other words, because the preaching is pretty irrelevant to the things that matter.

Mr. J. (Intensely and excitedly). Well, that has been my experience. The sermons are all dry bones without any meat on them. And they just don't mean anything to me.

Pastor. I think I know what you mean. I've heard plenty of sermons like that.

Mr. J. (Nodding). Well, that's it.

Pastor. But you do feel inclined to join the church.

Mr. J. Yes, I think I should.

(Pause. Mr. J. has now clearly

A WELL-DISCIPLINED life leading to a religious old age is desirable, but some short lives have been fruitful. The example of St. Ambrose is commended, who gave eight hours of the day to sleep and recreation, eight hours to work for others, and eight hours to study and prayer. Life is as miserable as it is short; and sadness sweetens the bitter cup of death.

—JOHN T. McNEILL in *A History of The Cure of Souls* (Harper & Bros.)

made up his mind what he will do.)

Pastor. Fine, we certainly shall be glad to welcome you into our fellowship. (Pause) Here is your commitment card. Just check the first items and sign it, if you will, for our records.

After Mr. J. had signed, I explained the procedure for joining the church by profession of faith. Mrs. J. then showed me through the house.

I took leave of the Jacksons, and their annoying TV set, feeling like a surgeon after a successful operation, although with an uncomfortable suspicion that I had not by any means reached and lifted the "seventh veil" of Mr. Jackson's problem.

The Jacksons joined the church and became close personal friends of my wife and me, although only mildly active in the church. At a later time Mr. J. came to me for counseling concerning a personal problem.

PASTOR'S QUESTIONS

1. My goal in this interview was to open the way for Mr. J. to identify himself with the church as the first step in leading the Christian life. Is this the proper goal for personal evangelism?

Should I have postponed receiving him into the church until I had been able to talk with him further and help him to a deeper experience of faith?

2. The non-directive method seemed to be appropriate in this case. Was there too much reflection and not enough witness on my part.

3. This man expressed some real personal problems projected onto hypocrites and the like. What is the next step in helping him with these problems?

4. What is the answer to the competition from television?

CONSULTANT'S ANSWER

THIS PASTOR is to be commended that he could direct his one visit so successfully, against all the odds, so that he finally led Mr. Jackson to an agreement that they would both join the church.

The pastor says that his purpose was to have Mr. Jackson come to this decision. Joining the church is, of course, a step toward leading the Christian life, but it is only a step. We know that many people make church membership a substitute for Christian living, and in this case the outcome was only a "mildly active" interest in the church later.

The pastor's attitude was such that he did not add to Mr. Jackson's hostility. In this visit he might have spent the time establishing a more basic relationship with the man, sharing with him some of the positive things the church was accomplishing, trying to interest him in some special aspect of the program. He might have left to another time a definite proposition regarding membership.

The man expressed a liking for a good argument, and if he could have been encouraged to become a part of a men's breakfast club or some other group in the church where there was an opportunity for lively discussion about what it meant to accept Christ and give one's life to his leadership, there would have been a better chance that the church would have come ultimately to have greater meaning for him.

As for the pastor's second question, the non-directive method was a saving factor in this situation. There was one instance in particular, when Mr. Jackson asked, "How would *you* define 'God'?" when the pastor could have commented further on the man's previously expressed ideas and drawn him out. Fortunately he refrained, and brought the conversation back to the matter of joining the church.

In regard to the third question, continued counseling sessions and friendship with the pastor should help Mr. Jackson to find solutions for the problems which were causing hostility and resentment. The fact that he came voluntarily for counseling is a sign that a good relationship had been established. And, again, the support of a nurture group in which he and his wife could share would also be of tremendous value.

Finally, television! If an appointment is made, not only for calls on prospective families but for the

Report Pastoral Calls

Ministers are invited to submit reports of pastoral interviews for analysis and evaluation to Editor, *THE NEW CHRISTIAN ADVOCATE*, 740 Rush St., Chicago 11, Ill. All real names and material that might tend to identify the case should be changed before submitting manuscripts.

In preparing manuscripts, it is requested that you indicate the type of call you consider this to be; give a brief description of the person counseled and your knowledge of that person before the interview; give, as you remember it, a verbatim report of the call in the form of dialogue; and raise questions and indicate points in this call where you need help.—Eds.

routine calls in the parish, the family anticipates the arrival of the minister and generally gives him their attention. If it is a matter of the children watching a program, the minister can suggest that the adults not disturb them and that they go into another room.

If the minister arrives unannounced during a World Series game and makes a prolonged visit, he is being insensitive.

—ROY A. BURKHART, *First Community Church, Columbus, Ohio.*

Dear Mrs. Phlogg:

Since you, as president of the Ladies Aide, asked me about the Aide selling various items to raise money, I must give you my honest opinion. However, since the aide has already adopted the policy of merchandizing, perhaps it might be more tactful to withhold my feelings, as they are at variance with the majority opinion in the group.

As for the items you would sell:

Tastee

The vanilla extract to be sold *is* a bargain, volume-wise—\$1.89 for a quart is hard to beat. Quality? That's another matter. I am sure that the kind Mr. Smith sells in his grocery is just as good. Besides, Mr. Smith gives liberally to our church.

Blott-Mor

As for dish towels, the brand our ladies will sell, *is* nationally known. But could a similar bargain be found locally?

Yooth-Bac

Certainly, I am encouraged that nine ladies volunteered to sell face lotions and handcream. However, it is distressing to learn that, at the same meeting, a motion to establish a mission study group was turned down because members felt they didn't have time. I question the value of selling cosmetics as against hard study of our great denomination's mission program in building Christian character or a strong Ladies Aide.

Concerning selling small "table appliances" from a national wholesale catalog and keeping the margin between retail and catalog price, I feel we are on dangerous ground.

Any breakdown of a "pop-up" toaster, steam iron, deep fryer, will be referred to you. The Aide will be held responsible. Such items do break. The small profit you make will not make up for ill-will engineered by unreliable appliances.

Besides, we have three electric appliance dealers in our midst. All give time and money to our church. They are all local taxpayers. Their wives teach Sunday school.

Finally, there is the element of rightness. Are we making God's house a place of trade instead of a house of worship? I wonder, too, if when your members want household items for their own homes, they go to neighbors and sell extract, face cream, dish towels, and steam irons, or whether they ask their husbands for the money and get it? Should church finances be obtained in any less dignified way?

Since the Aide has decided on this policy I have one final request: Do not give any "profits" from your selling to the general church budget. I prefer not to have any of my salary coming from this source.

Your Pastor,

GRAHAM R. HODGES

Emmanuel Congregational Church,
Watertown, N.Y.

Hymn-Helps in Public Worship



By WILLIAM W. REID, JR.

*Pastor, the Methodist Church,
Camptown, Pa.*

TEACHING public worship at the Yale Divinity School, John C. Schroeder used to lament the fact that the average pastor spent less than an hour a week in preparing his service of worship. He gave 30 minutes, or less, to composing or selecting the prayers, choosing the Scripture readings, picking the hymns, and getting ready any other part of the service exclusive of the sermon.

How impoverished is worship in a church where little thought and time are given to the preparation for the all-important act of public worship!

At some time (and the summer is probably the best time), many pastors plan their sermons for the coming year, following the calendar of the Christian year. Appropriate hymns can be chosen for each service at the same time.

Imagine the organist's smile

when, on the first Sunday in September, the minister hands her a list of the hymns for the whole year.

Certain hymns fit naturally with certain themes. For example, on Race Relations Sunday you may want to use "In Christ There Is No East or West." "O Jesus, I have Promised" is suited to the Day of Dedication and "Blest Be the Tie That Binds" for World-Wide Communion Sunday.

Other hymns will naturally associate themselves with other sermons: "O Word of God Incarnate" or one of the newer hymns, Sarah Taylor's "The Divine Gift" on Bible Sunday, or "The Church's One Foundation" during a series on the Church. And a sermon on 1 John 1:7, naturally calls for "Walk in the Light."

The special carols and passion and resurrection hymns naturally go with the Christmas and Easter seasons.

When the hymns that naturally associate themselves with certain themes have all been listed, some Sundays will still be incomplete. The hymns of dedication, like

"Take my life and let it be" (if that has not already been used) are appropriate. The old favorite "Faith of Our Fathers," or "Blessed Assurance," will do well—or a hymn which may not be too well known, such as Holmes' "O Love Divine, That Stooped to Share."

From time to time it may be desirable to use hymns more than once during the course of a year, but care should be taken to avoid frequent repetition. Most congregations are willing to learn new hymns.

We sing three hymns in each service, and I have found it best to list the second and third hymns for the entire year and leave the opening hymn of praise until all the other selections have been made.

These opening hymns can be used on almost any Sunday, regardless of the sermon topic or the special emphasis. (For instance, "Holy, Holy, Holy" is as good for Labor Sunday as for Pentecost!)

In all long-range planning of hymns, it should be noted that the schedule is never fixed. There may be times during the course of the year when it will be desirable to change one or more hymns on the preliminary list. And the minister ought not hesitate about making the changes.

New hymns are continually appearing. Many of them are of great value. Words can be printed in the order of worship, though permis-

sion should be obtained for the use of copyrighted material.

Often these new hymns are written to older and better-known tunes. Congregations will have little trouble with them, even when the musical score is not printed. The name of the author should be given, of course, unless the pastor has written the hymn himself. Then no name or initials need be listed.

A HYMN schedule, carefully prepared, can add much to the worship of God, but there are other ways in which hymns can be used in worship. For example, prayer can be made richer through the use of hymns.

In some churches, after the call to the pastoral prayer, the congregation bows in silence while the music of a familiar hymn is played quietly. Among the many suitable hymns are:

"What a Friend We Have in Jesus,"

"Sweet Hour of Prayer,"

"Jesus, Kneel Beside Me,"

"Beneath the Cross of Jesus,"

"My Faith Looks Up to Thee,"

"My Times Are in Thy Hand,"

"Draw Thou My Soul, O Christ,"

"O Love that Wilt Not Let Me Go,"

"There's a Wideness in God's Mercy,"

"Spirit of God, Descend Upon My Heart,"

"He Leadeth Me."

Anyone of these played quietly, helps develop a spirit of reverence.

Many times, hymns can be quoted in prayer itself, especially at the beginning of the pastoral prayer.

Sermons can be based upon or illustrated by hymns. The second line of Martin Rinkart's hymn, "Now Thank We All Our God," could provide the topic for a Thanksgiving sermon entitled, "With Hearts and Hands and Voices." And a sermon going to the very heart of the Gospel could be preached from this stanza (and especially the last line) by Fanny Crosby:

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that
Grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken
will vibrate once more.

Sermons, too, can be illustrated by hymns. Who fails to feel the compassion of Christ in Frank Mason North's hymn, "Where Cross the Crowded Ways of Life"? The joy of the Christian faith is shared in the story of Charles Wesley's anniversary hymn, "O For a Thousand Tongues to Sing." A faith for today can be illustrated by the question and answer of Edward Bickersteth's hymn,

Peace, perfect peace, our
future all unknown?
Jesus we know, and He is on
the throne.

How better illustrate the sense of Christian fellowship than in the story of the writing of "Blest Be the Tie That Binds" by John Fawcett? The use of hymns as material for sermon illustrations is almost inexhaustible.

There are still other uses for hymns in the regular morning worship hour. In some smaller churches hymn tunes are played for prelude, offertory, and postlude. One organist (who has the advantage of the list of hymns for the whole year) looks ahead for unfamiliar tunes that are to be used. Two weeks before a new hymn is to be sung, she plays it as the prelude. The next week she uses it as the offertory. Unconsciously, the people are growing accustomed to the tune which they will be singing shortly.

In another church, the choir, instead of singing the usual threefold amen at the end of the service, sings a stanza of "God Be With You Till We Meet Again." The use of this hymn means much to the people.

Sometimes new hymns can be introduced through a few sentences in the order of worship telling something of the background of the hymn or the author. The "hymn of the month" plan is often used.

Where the use of hymns is carefully and reverently planned, God becomes more real, his power becomes more strongly felt, and commitment to him becomes deeper. Hymns, indeed, are an aid to worship as they lead us to God.

This is Victory

A meditation by ROBERT G. TUTTLE

Pastor, First Methodist Church, High Point, N. C.

Today, the darkest of all days:
Evil overcoming Righteousness!
Death overcoming Life!
Seeming that even God is dead!
Jesus died on a cross today:
Not just in Palestine, but every-
where in this whole world.
And men mocked him; how could
that be?
A deep shadow hangs tonight o'er
a darkened world!
Last night, over on the Mount of
Olives
A man was struggling in prayer,
alone.
His disciples were asleep.
No ordinary prayer: Not, Father take
care of me,
But, Father, what can be done about
this thoughtless world?
Where men listen to lies rather
than truth;
Where men hate instead of love;
Where men prefer the darkness to
the light!
Father, I see no path tomorrow.
No path, but the path of death.
Even now they are closing in!
O God! Is this the end?
Let this cup pass! Let the darkness
be removed!
But not my will—thy will!
I had almost lost faith—thy will!
I cannot see—I believe—I trust:
Thou wilt bring it to pass!
I know not how

This path—the strange, strange
path—to life!
Thy will be done!
The soldiers came
To take him with swords un-
sheathed:
As if they needed swords to take
the Christ—
As if swords could really take the
Lord of Life!
Then the trial, the mock trial:
The high priest . . . Herod . . .
Pilate . . . disciples following
far—
One named Peter, saying, "I never
knew the man!"
The mob: "Crucify him! Crucify
him!"
Man condemning his brother—
Man killing the Son of Man!
Today—alas today—the cross!
Three crosses, two thieves, and the
Son of God!
God is suffering today! God is on
a cross!
The universe is in travail! The eter-
nal trembles!
"Father, forgive them, for they know
not what they do."
For those who mocked, who
laughed, who drove the nails,
Who pierced his side, who did false
witness bear;
Father forgive! Surely this is God
who speaks!
Then to the thief, repenting:

"Today, shalt thou be with me in
paradise."

From a cross to heaven—From
death to life.

From sin to goodness—From
agony to peace.

From aloneness to everlasting love!
Today! Now!

All the world's grieving motherhood
was there today:

"Woman, behold thy son! Behold thy
mother!"

Men, behold the mothers of the
world;

Follow not that course from age to
age

Which will make of mothers' sons
A bloody pulp of flesh and bone!

"My God,—My God, why hast thou
forsaken me?"

Did we hear aright? Forsaken?

Even the Son of God—Suffering
doubt as we?

God himself understanding the
deepest depths

Of man's terrifying struggle after
light and truth!

"I thirst."

Still the Son of Man—Still my
brother;

Christ thirsts! I thirst!

The bleeding wounds; the blazing
sun;

The parching throat—"I thirst!"

Such agony man still inflicts upon
his brother man!

"It is finished."

The course is run, the battle over—
The mission accomplished, God

sacrificed for man!

"Finished!" Yet just begun!

And now the end:

"Father, into thy hands I commend
my spirit."

From thee I came, with thee have

served, to thee I go!

Hands were there—everlasting
hands—the hands of God!

And he died; The Son of God died!

God passed through the valley of
the shadow!

The world was dark, the elements
trembled!

For a moment: Man was alone!

Humanity without hope!

Evil was triumphant! Wickedness
was king!

They took him down:

The lips that had spoken truth—
Now silent!

The hands that had healed—Now
limp!

The heart that had loved humanity
—Now still!

They buried the body in whom God
had walked:

They sealed God's lips! They
stopped God's heart!

They sealed firm the tomb!

"But it was not possible that he should
be holden of death."

He arose! Christ arose!

God does not die!

Frightened disciples hidden well

Came forth! They rushed about!

They called each to other, of tidings
unbelievable:

They had seen the Christ in upper
room—

In dewy garden dawn, and on
Emmaus Road!

They heard him speak:

"Go ye into all the world;

Make disciples of all nations; teach
men to love;

And lo, I am with you to the end!"

I go; but wait and pray.

I will come to you—in other form:

And Christ was found alive, alive
in each man's heart!

The Hope of East Europe's Churches

By ROBERT TOBIAS

Director, Ecumenical Services, Disciples of Christ

Condensed from the *Shane Quarterly*

IN EAST EUROPE nearly 50 million Christians have disappeared from among the faithful during the recent revolutions.

Ninety-four thousand chapels or churches (or three out of five) no longer serve church purposes.

Eighty thousand clergy are no longer active ministers of the Gospel in the professional sense. That is two out of three.

One hundred twenty-five thousand parish assistants, deaconesses, and others in religious orders (four out of five) had to give up their professional religious activity.

Twenty-one thousand, four hundred church schools out of 22,000 no longer serve religious purposes.

Something near 14,000,000 acres of land, once the property of the Church, are now in the hands of government or secular agencies.

Less than 100 church publications now try to do the work of some 1,000 prior to the revolution.

Our friends in the East remind us that when the shell was stripped away, when publications, Sunday schools, lands, power, social institutions, and prestige were gone, they beheld the soul and vitality of a liv-

ing Church. Behind the crumbling and looted walls of an ancient structure stood a mobile tabernacle—God among men. And our friends in the East are bold to say that the Church was never more alive.

Now what is this Church, which has been spoken of as "refined"? Surely no one would say that all is pure. Some of the dross has been burnt away and with the dross very much gold. Any comprehensive study of the effect of the revolution on the Church in East Europe reveals that there is not one but several forms of church life. Briefly, they have been characterized as, first, the catacomb or underground church which resists activities of a government it regards as the anti-Christ; and second, a nationalized church, which in general tries to arrive at a *modus vivendi* with the government and do whatever formal religious tasks it can—the liturgy, the sacraments, burial of the dead, and finally the "refined" or renewed church.

Sharp lines of distinction cannot be drawn between these three tendencies; every group may have elements of all three. However, for the

sake of this discussion, and at the risk of romanticizing, we shall concern ourselves here particularly with the "refined or re-formed church," its nature, structure, functions.

The first characteristic of the re-formed group has to do with the Church's attitude toward its revolutionary environment. Many of our Christian friends have accepted the revolution as bearing elements of the judgment of God. They hold that the Church has no business getting so involved in economic life, in being landlord over such vast holdings. To peasants the Church had become a tyrant landlord. To politicians it had become a tool to be used for their own strategies. To scientists the Church represented superstition.

To many Christians, formal religious life was simply the socially accepted thing to do, but had little relevance to spiritual realities and the deeper problems of man. The revolution has, therefore, been accepted by many as judgment. However, they do not regard revolution itself as the judge. God is the judge both of the revolution and of the Church. And the Church must speak for him, both concerning itself and concerning that revolution in which it is embroiled.

A second characteristic has to do with the way the Church regards its calling. Many Christians affirm that the Church still has more opportunities for its work than it is ready to claim. Is this really possible when

the Church is so circumscribed? When there are spies in worship services? When the Church has no funds? When there are practically no publications, no youth organizations, no Sunday schools? Yes, even then, many hold that the Church has no "stand" as measured in this world's terms: it has obedience and responsibility. It does not seek "rights"; it has a message to be told.

THE CHURCH, therefore, has and is an affirmation not dependent upon its social environment. That affirmation consists of one's inner relationship to his Lord, of a spiritual relationship with other believers, and of a sense of identity, responsibility, and forgiveness in relation to the world about him. At this level our Christian friends hold that they must "obey God rather than man." Some of our friends today are rotting in prisons, making this kind of witness.

Beyond these fundamentals our friends hold that the superstructure of the Church in its social-political environment is whatever may be necessary or expedient for the proclamation, the teaching and the demonstration of these fundamental affirmations. In relations to this superstructure they maintain that they must be "subject to the powers that be." If it is possible to have church buildings, very well, they will have them and use them. If, however, it is not possible to build church structures, then they can still

make their affirmation of faith.

One can see, therefore, that there is little concern on the part of this "Church" to be an administrative body, nor can it be regarded as a rival political party. But there is a tremendous opportunity for the Church as a Christian faith and a fellowship to manifest the presence of an eternal Lord, of a community which holds all things in common suffering, joys, responsibility.

The third evident change in the life of the Church has to do with its structure. Here one can see close parallels to the Apostolic Church. The community of Christians has long since forgotten its preoccupation with the trivia of constitutions, of buildings, of leaking roofs, and of property. They have far more important matters. They are not concerned about any particular ecclesiastical structure, and yet this kind of structure seems to ensue.

There is, first of all, the closely-knit community of fellow-believers. They gather together for worship, whether it be as a road gang going out for voluntary work under government leadership or in a private home late some night. In that community they see to the welfare of all members of the community in their sense of mutual identity and involvement. There is a kind of pastoral care by the total community for every single member.

Another characteristic has to do with the ministry. Clergy and bishops have often had to forego their

palaces and now live the simple life of peasants and laborers. In their new state they have a kind of identity which has endeared them to people from whom they were formerly estranged. Many have taken up tasks as roving knife-grinders, harvesters, watch repairmen. Moving from city to city, they perform their tasks, but at the same time they find opportunity to speak of the love of God or to call together little communities of believers.

When a famous medical scientist died in Russia some years ago, much to the surprise of his colleagues he was buried in the full dress of an archbishop of the Orthodox Church. Laymen have become real shepherds of the sheep, counseling, comforting, performing the sacraments, giving instruction.

One will find small groups of laymen gathered together in factories for Bible study, or farmers coming together for an occasional discussion of religion and their daily problems. They are led by laymen—like "elders" of the early Church.

It has been said that while there is less preaching, many more are being confronted by the Gospel. Religious education has now become a responsibility of the home, in the old Hebrew tradition. The grandfather, the mother, or some elder kin takes the child on his knee and relates the religious traditions.

These communities do not function in isolation. A friend from one country wrote to me that he had

never felt more keenly the sense of being a part of the Church universal than now when contacts are few.

There has been social revolution; there has been Church reformation. How has this affected individual Christians? Again a whole picture would be a varied one, and much of it would be dark. But without trying to describe every principal attitude, let me share some comments.

In the first place, they have found a new sense of Christian hope. So long as life could be lived in the framework of a relatively ordered society, many of life's decisions were dictated by fears lest that order be disturbed. The pastor feared to speak frankly on moral issues lest he offend some supporters. The church feared to criticize its régime lest it lose its lands or other properties. Laymen feared to speak out lest they lose their jobs or freedom.

Then, in one sudden *coup*, much of that framework was swept away. At first everyone assumed that with the loss of ecclesiastical power, prestige, and institutions, they were losing God himself. However, when these were gone, and hopes in any human or material utopia vanished, at "rock-bottom" many found a richer and clearer sense of God's presence, and liberation from their old fears. They were now free to pray, to judge, to counsel, to "prophesy"—hence a boldness approaching fanaticism.

People feel they are living in the end-time; in the presence of God

time is always ending just as it is always beginning. Life is lived passionately, with a sense of urgency, of self-abandon, of knowing no rest but by the grace of God. Their fellowship then is one of desperation, of hope, and of trust.

So live many of our Christian friends across iron and bamboo curtains. No one can measure all that has been lost, nor the sufferings endured. But few who look will not see the hope and joy which have come to them in a new situation which happened at no request or desire of their own. They believe that it is a judgment, that their society had become so rotten, their Church so far afield from its central task, that all that has happened has been to correct and redeem a wayward society and Church.

This then is a challenge to an unfulfilled Church—or of judgment on the Church. In parts of the post-Communist world where the old Church has been stripped of secular possessions and covetousness, it has been renewed. In its simplicity as a movement and a community, it has a new sense of the Presence, a sense of purpose, of a historic inevitability and of personal urgency.

If the Communist era in history is not to be written off *in toto* as a historic tragedy, its lessons unrecorded, its creative contribution lost, then the Church must analyze, interpret and bring the best fruits, the lessons and the judgment of this era to bear.

Prayer by Telephone

By JOHN B. OMAN

Pastor, Wesley Methodist Church, Minneapolis, Minn.

Church telephone rings often, but when it rings 3,000 times a day—that's news! Wesley Methodist Church in downtown Minneapolis, Minn., was called that many times when it placed in operation an automatic "Dial-a-devotion" service some months ago.

First Methodist Church in Gastonia, N.C., gets an average of 300 calls an hour, with peak periods between 7 and 9 o'clock in the morning and 5 and 7 o'clock in the evening. The program is called "Dial-a-prayer."

At First Methodist Church, Evanston, Ill., the program is "Moments of Meditation," and many children are regular listeners. The church's plumbing contractor recently handed out description cards among his customers.

In these and the many others churches where the plan is being used this ministry, employing one of the most common means of communication, involves a telephone hook-up and a brief recorded message of hope, comfort and inspiration. In most cases, the pastor changes the message daily. Here is a sample:

"Many of us lose confidence in prayer because we do not recognize

the answer. We ask for strength, and are given difficulties which make us strong. We pray for wisdom and are sent problems, the solution of which develops wisdom. We plead for prosperity, and are given brain and brawn to work. We plead for courage and are given dangers to overcome. We ask for favors, and are given opportunities."

After services on Sunday morning, a young woman introduced herself and told me she was a telephone operator. At 8 o'clock in the morning when she reports to work, before she answers any calls, she always dials for a devotion. "I can start my day right," she says.

The Rev. Wilson O. Weldon, First Church, Gastonia, N. C., tells me of a young couple who had separated but, by calling the church's number and listening to the daily prayers, they were helped to see things straight. They have come back together.

Most churches pay for the telephone service out of regular church budget, because they regard this as an important ministry. Beginning as an experiment it has proved to be one of the finest and most effective ways I know, to make religion relevant and Christ contemporary.

A Minister on Television

By RAYMOND H. BARNARD

Associate professor of speech, University of Denver

THERE is no guarantee that, because a minister has been effective on radio, he will automatically be good on television.

And the difference is not only the use of a manuscript on radio. Television has its bulletin boards and tele-prompters, out of sight of the cameras, but if a minister is not well versed in the use of such devices, the audience will detect it quickly.

I am not discussing any television service conducted in the minister's own church. Such remote broadcasts are rare. There are good reasons: Costs are prohibitive, sound is hard to control, the "load" may be too great for electrical outlets, the church needs to be dimmed for all areas outside the vicinity of the pulpit. Thus conditions are "unnatural" for minister and congregation, and it is difficult to maintain a worshipful atmosphere.

Practically all church services on television are given in the studio (with or without a congregation) with background props. Sometimes a choir or quartet take part. But we are concerned here with the minister's part.

It is obvious that representing not merely himself but his church and

religion in general, he must be a model in word and deed. For the delivery of his sermon or talk, here are some specific recommendations:

1 Rehearse your speech aloud beforehand. Since your audience is a small one (groups of two to four in our living rooms), try your speech out on your wife and family at home, or on your office staff in the church study. It will help give your voice and gestures the proper emphasis.

2 Remember that television observes rigid time limits. This is another reason for rehearsing your speech aloud.

3 As in all speaking, the purpose is to communicate a message to an audience. Use a friendly, conversational mode of speaking. Put your concentration on content and message and "think" your speech through as you deliver it.

4 Visualize your audience as a small family group. Be warm and personal. Regard them as your friends. In the use of your eyes, try to speak as if directly to a few people.

5 In voice, there are several points to keep in mind:

"Warm up" your voice before you go on—vocalize or hum. Phrase ac-

cording to meaning, avoiding jerky or staccato utterance. Try to observe natural rhythms, but avoid tiresome cadences repeated over and over again.

Observe your rate of speaking. You can talk faster before television cameras than on the platform. You can talk as fast as 200 words a minute if that rate is "natural" to you. (One reason for the faster rate on TV is that there are fewer and shorter pauses. Too long a pause is "dead air" and gives your audience the impression of hesitation and uncertainty.)

In your enthusiasm, do not be too precise and meticulous, but do not be slovenly, letting your voice drop off at the ends of words and sentences. "Think up" at such places. Be distinct, and sustain tones. Do not let the head drop for this works against good enunciation when you are speaking.

In vocal quality, pitch is an important factor. Do not get too high, since the microphone accentuates high pitches. On the other hand, if you get your tones too low and back in the mouth or throat, your voice will sound hollow, guttural, and throaty.

Volume is not too great a problem on television since you do not need so much as in an auditorium, and the engineers in the control room can step the volume up or down. In keeping with a conversational mode of speaking to two or three auditors, do not shout or use

a "big" voice. Too loud a voice sounds worse with television than without it.

Avoid sibilants, "incompatibles," and double or triple consonants, if you can; such as, "mists" "frosts" and "strength." Do not sound pious or "holier-than-thou."

Breathing and its regulation are highly important, as gasps, irregular intakes of breath, "leakages," are strongly accentuated. Take a few deep breaths before you go on to get your breathing under control. Suck a cough drop or a lemon just prior to your appearance before the television cameras, so as to prevent any clearing of the throat during speaking.

6 In the use of the body, here are some suggestions to keep in mind:

Since the area of speaking is small, there cannot be much pacing around or change in movement, or sudden movements. Gestures are less expansive on television, closer to the body, and less abrupt. Facial expression is very important because of "close-ups." Do not be afraid to smile, to change facial expression in response to changes in meaning. Have a mobile face, do no overdo it since facial contortions will be grossly exaggerated.

Your posture should be relaxed; not stiff or slouchy.

If you use visual aids (and they are very helpful if aptly used), talk to the crewmen beforehand so that

they can come in on cue. Such cues as "Now I am going to show you this" help to co-ordinate visual aid and words.

The use of notes is obvious on TV. If, however, notes give you confidence and help to avoid breakdowns or hesitations, they should be employed. Perhaps the use of a bulletin board or large placard out in front beyond the camera range, printing the main heads in large letters, would help you keep on the track, if you use your eyes skillfully. Or, memorize the main points and keep them in your head.

A speech is baffling in that the speaker cannot tell how his audience is reacting. This is the reason why a rehearsal with friends is helpful so that you can note their responses. Proper emphasis and emotional climaxes are harder to achieve than in platform speaking.

Motives and ideas must be uni-

versal in appeal when seen on television.

You must interest your audience *immediately* or they will flick off the dial. Start with a human interest story, use some humor (if it is apt), ask a question, supply a simple outline of what you intend to discuss, challenge them. There is more call for the concrete on television—examples, illustrations, specific instances, present events.

The language and vocabulary are simple, with no complex sentence structure.

In due respect for the close-up, be sure to have a clean shave; avoid loud ties and the like.

Keep in mind at all times that the television audience is composed of human beings with the same fundamental wants and needs as are your own church members. Appeal to them in the same way.

HIGH SERIOUSNESS AMONG NON-CHRISTIANS

IF ABJECT obedience to a human superior is assumed to be a prime condition of the soul's deliverance, and if the end of human life is self-extinction, the Hindu has the advantage over us. If the world is explained as the scene of universal and irremediable suffering consequent upon self-assertion, where no God can help us, the Buddhist way of self-denial, contemplation and penitence may be the best course. If human nature is as good as Confucius thought, we may regard as adequate and admirable the cultivation of benevolence and the decencies of life which he prescribed.

In fact, we Christians do not find ourselves satisfied with the generalizations on which these systems rest. But from them we have much to learn. Their historic disciplines have lessons for the Christian, and for the Christian counselor. Not least among these lessons is that which lies in their high seriousness in the face of life's problems and in the heroic earnestness and self-commitment they have often called forth.

—JOHN T. McNEILL in *A History of the Cure of Souls* (Harper & Brothers)

Religion Stewardship and Social Action

By ROGER L. SHINN

*Professor, philosophy of religion,
Vanderbilt Divinity School*

Condensed from *Social Action*
(Sept., 1956)

A VISITOR to America, half-dazzled and half-amused by our penchant for organization, tells of a saying in his homeland: "If four Americans parachute from a plane, by the time they hit the ground they have elected a president, vice-president, secretary, and treasurer."

In a whimsical mood one might imagine that Jesus of Nazareth, if he had understood modern organizational efficiency, would have assigned the disciples to several committees. A committee on evangelism would probably have come first.

Since funds were sometimes short, the group might well have had a committee on stewardship.

For the sake of a well-rounded program the organization would need a committee on social action.

With these committees, which could be expanded as much as seemed advisable, the organization

would have an efficient structure. As time went on, it would no doubt need a department of public relations.

It is, of course, possible that this increase in organizational apparatus might at times get the group so involved in the machinery of the movement as to forget its real purposes. Any such danger could be met by the appointment of an additional committee on strengthening spiritual life.

It is easy to become supercilious about all this. But condescension is irresponsible and cheap. To laugh at organizational strength is as silly as to laugh at physical health. To serve human beings Christ's Church needs forms of organization. Certainly efficient service is a more appropriate expression of faithfulness than inefficient service.

So the point is not to deride organizational efficiency as such. Rather we need to be aware of its perils as we use it.

Evangelism, stewardship and social action belong together. To see any one of these activities apart from the others is not merely to slight the omitted activities. It is to corrupt the very purpose that we aim to emphasize. The result is painfully evident in the ecclesiastical scene today, where three great words have been caricatured into pitiful misrepresentations of their significance.

1. Evangelism comes to mean

NEW CHRISTIAN ADVOCATE

adding names to the rolls. Or occasionally it is described, perhaps with a little embarrassment in the voice, as leading people to make "decisions for Christ"—a phrase that seems to have a very definite meaning but is actually hard to pin down to a concrete significance.

Most church members favor evangelism, because any good American institution should be a growing one.

2. Stewardship generally gets connected with the budget. It becomes an important topic when the congregation considers a building program. Otherwise it is likely to be heard of about once a year, when pledge cards are signed. Sometimes we are reminded that real stewardship includes time and talents along with money, but often stewardship is considered to be approximately equivalent to tithing—an association that has remarkably little to do with the New Testament.

3. Although both evangelism and stewardship are likely to be slightly uncomfortable subjects of preaching or discussion in the well-bred congregation, social action is the really painful topic. It is the hobby of small groups in the congregations, of a few suspect pastors around town, and of a denominational agency that somehow seems different from the more normal arms of the church.

I propose to look in turn at the three activities under discussion,



investigating the meaning of each as an expression of the whole Christian message and its significance for its companion activities.

In contemporary America evangelism is likely to suggest two differing patterns of behavior. The first is the evangelistic meeting. It ranges from the small gathering in a single church to great interdenominational assemblies in huge stadiums. The procedure may be the same as in our grandparents' time or it may be dressed up with the most recent devices of public relations and electronics. In either case it aims to bring individuals to a public decision for Christ.

At its best it is followed up by counseling and entrance into a Christian fellowship. The method is apparently most effective among people who have some Christian background and can be moved by the old phrases and the call to renew an old loyalty.

The second method is used with

many variations by most denominations. It is perhaps best seen in the newer suburbs, sometimes designated as "high-potential areas." Laymen, with pastoral guidance, take the lead in approaching families of the community. Whatever their instructions, the lay evangelists are likely to make their case in terms of the advantages to the community of a vigorous church organization, the opportunities for friendships, the benefits of Sunday schools for the children.

Best prospects are people who already belong to a church before moving into the area, but the method has considerable success with the young secular family honestly concerned for the children, eager for new acquaintances, and ready to maintain an institution which supports the best of current mores. Such families, once taken into the church, may find their way to a mature Christian faith within the fellowship.

Obviously there are many more

patterns of evangelistic activity today, but these two serve as reference points. Each has its virtues and dangers. The thing to notice is that in *both* cases effectiveness is likely to be measured in terms of numbers. Last autumn during a Billy Graham crusade I found myself turning regularly from the nightly score of "decisions" recorded on the front page of the newspapers to Willie Mays' batting average on the sports page. Some weeks before I had listened to the concern of a pastor of a suburban mission church, who was bothered that he had to take in members without sufficient instruction in order to meet the quotas set by a denominational board.

Numerical expansion has *some* relation to Christian effectiveness. But surely evangelism is more than a "numbers game."

Against this background the penetrating discussions of evangelism in the World Council of Churches are especially helpful. Section II (on evangelism) at the Evanston Assembly described the basic concern of evangelism as "the bringing of persons to Christ as Savior and Lord that they may share in his eternal life." With this starting point one conclusion becomes inevitable: "The first area of evangelism is our own inner life." We must, says the report, "beware lest whole areas of our thought and outlook remain unregenerate."

These wise words point to the



church as the first field for evangelization. They also point to failures in stewardship and social action as evidence of "unregenerate" conduct which calls for evangelization.

It may be that now we are saying: "You, John Jones, are urged to sign a card, make a pledge, attend church frequently, and support a good community institution." Or, "Now is the moment for you, John Jones, to make a decision for Christ and find henceforth the peace and commitment that your life has previously lacked."

Perhaps both of these approaches are short on concrete meaning. Maybe we should be saying, "You, John Jones, are invited to join your life to the life of a community which worships, prays, and serves. Because in that community we have found some experience of life and God which gives us a ground for understanding our confusing world, protesting against its absurd hungers and crazed lusts, and appropriating its fragments of glory, we invite you to join our fellowship that together we may go further."

The difficulties of this change should not be overlooked. How do you invite a person to enter into an intimate fellowship when no such fellowship exists and the very idea is an embarrassment to the present members? How in this age of mass indoctrination do you establish a community of persons, who

in their group relations become more truly selves?

T. S. Eliot, describing our culture, has commented that secularism has all the best advertising space. How can the Church influence a society that lives under the blanketing influence of television? How can the Church itself avoid getting swamped? Should the Church aim to buy up enough of the advertising space that, by adapting the best of the techniques of



secularism, it may impress people with its purposes? Or is the medium that so successfully sells soap and political attitudes inherently incapable of winning people to a fellowship which aims to make them, not successful conformists, but true persons in community?

The Church which learns to answer these questions—as I am certainly not able to answer them—will demonstrate what was said at Evanston: "Everything the church

does is of evangelizing significance."

That "everything" obviously includes stewardship and social action. The Christian meaning of evangelism drives us to consider these other areas. It would have been the same if we had started with one of them: we would have been driven to the meaning of the Evangel in all its expressions.

Stewardship, we are told, gets far more emphasis in the churches of America than in the older Christian churches. The reason is that American churches, which have never had state support, have developed expansive programs on the basis of voluntary contributions. The importance of these contributions leads to a necessary emphasis on stewardship.

Although we may be grateful for some of these facts, we have taken a weird path to the acceptance of stewardship and have mangled the doctrine en route.

When the New Testament speaks of stewardship, it is not speaking of church finances. It is recognizing that, as the psalm earlier put it, "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." God has entrusted to us the use of his gifts; our response is to be faithful and trustworthy stewards.

Christian stewardship means a more devastating criticism of the idea of property than Karl Marx ever imagined. All that we call property belongs to God. What-

ever property rights we may legally establish—and surely it is wise to have definitions of property and to make some property "private"—these are matters of human arrangement, for nothing is finally *ours* or *mine*. The old slogan is, "You can't take it with you." In a sense the only thing that is mine is the five feet of dirt I finally stake my claim on. But the dirt will outlast my claim, and eventually it will possess my corpse.

One necessary and appropriate expression of stewardship is giving, but in our concern for the amount we should give, we are likely to miss entirely the initial meaning of stewardship. To set aside something for God is the very opposite of stewardship, which means recognizing that everything belongs to God. Actually, I wonder whether God does not judge my stewardship more largely in terms of the major portion of my income spent on the family than in terms of the smaller part budgeted for contributions.

At this point the official having responsibility for the budget of a congregation or denomination has a valid reply. He says: "It's easy to deal in idealistic generalities. But unless you pay attention to some objective criteria for giving, your whole argument becomes a rationalization for doing less than your share. The money you spend on your home *may be* as truly an expression of stewardship as the money you give the church, but it

probably *is* not—unless you give a significant portion. Furthermore, the church's acts of Christian service depend upon objective contributions, not on the musings of someone who says that all his expenditures are expressions of stewardship since in some vague way his whole life is a service of God."

All that, I grant, needs to be said urgently. Yet, I must answer that the New Testament meaning of stewardship demands a change in the character of many of our promotional materials, including some of the interdenominational films on stewardship. A self-righteous tither may be the person who knows least of stewardship.

In terms of this inquiry, it is not quite correct to say that evangelism and stewardship logically *require* social action. Rather, they *are* social action. If evangelism is "conceived in terms of the impact of the Christian community on its total environment," then it is the story of the social action of one community impinging upon the social action of the environmental community. Likewise, if stewardship is living with the recognition that all things are a trust from God, then stewardship becomes the life of the Christian community, that is, the social action of the church.

Hence it is logical that the call to social action should pervade the entire Christian message. Once again the Evanston Assembly is a guide. There was, to be sure, a commis-

sion on "The Responsible Society," which said a great deal about social action. But some of the most pungent statements came elsewhere. For example, it was the Commission on Evangelism which said: "too often our words have been impotent because they have not been embodied in the works of service, compassion and identification." And the message of the Assembly, on the theme of the Christian hope, moved directly from its paragraph on the Cross and Resurrection to these words:

"It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this Assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion, or political conviction?"

Such social concern of the Church is not a new wrinkle, as traditionalists would occasionally have us think. Granted, social action, like evangelism and Christian education and everything else in the Church's

program, has appropriated modern techniques; and in all these areas the new devices have sometimes helped and sometimes obscured the old.

But the whole heritage of the Church—from Hebrew prophecy, from the career of Jesus, from the New Testament church, from medieval Christendom, from the Reformation, from more modern movements—has been a heritage of social action.

Christian ethics justifiably studies at great length the often intricate relations between the Christian society and the democratic political society, to both of which the Christian has some responsibility. But Christian ethics can never deny that the life of the Christian community is social action.

A competent and imaginative lawyer last year gave some time to study of Christian theology and responded enthusiastically to what he discovered. But then he said: "What I don't see is how this can become clear to the men I associate with in professional and business life." He was not thinking of intellectual difficulties in theology, for he went on to say: "They live in a world where the driving force is economic competition. They are so steeped in this environment that even for the good churchmen this Christian faith is bound to seem unreal."

When the Church thinks of our acquisitive society, it usually says that's something for the social ac-

tion crowd to worry about. But here it has become a problem for evangelism of churchmen and secularists alike. As for stewardship, it has hardly a chance in this atmosphere, even among the generous givers. Here is the call that the World Council recognizes to evangelize *society*.

The answer, so far as it is an intellectual one, is in recognizing the wholeness of Christian faith. This inquiry has considered three aspects of the mission of the Church: evangelism, stewardship, and social action. The same logic applies to worship, Christian education, and every other responsibility of the Church. Christian faith loses its integrity when it becomes fragmented into a set of activities which have to be cultivated individually for the sake of a buzzing program.

Since no one committee and no one sermon can do everything, there are practical advantages in having our various committees and in preaching on various topics. But Christian committees will enrich rather than rival each other. And Christian sermons that start with evangelism will call for social action, just as sermons on social action will be evangelistic. That such activity and preaching is likely to be tactically more successful than the concentration on an isolated hobby is a bonus that is more than accidental. The real objective is to maintain the integrity of faith in the Savior who came to redeem.

Sermon Suggestions

Ideas for preaching on the Sundays in May, concluding Eastertide, the Season of the Resurrection. White is the traditional color for this season of the Christian year.

His Home and Ours: May 5, beginning National Family Week. Scripture: John 2:40-52.

BASIL MATTHEWS' *A Life of Jesus* offers an excellent description of Jesus' home life, providing a background for comparing his home with that of persons today.

The strength of Jesus' home came not from its physical appointments, but from its spiritual foundations, strong and sure. Consider these words:

"The life of Jesus in Nazareth was to show that God's revelation can blossom in the midst of common life and his message be conveyed in experience fulfilling in the everyday relationships of the familiar place." (*Interpreter's Bible*, Vol. 8, p. 65)

The Nazareth home gave Jesus insight into the highest; loyalty to the best; love of the least; and trust in God. Can we be satisfied with less or want more in these homes of our own?

The Window of Motherhood: May 12, Mother's Day, Scripture: Luke 1:39-57. Hymn: "Happy the Home when God Is There" (No. 428).

To CATCH the sentiment of Mother's Day without being senti-

mental in the sermon makes preaching on this day an exacting task. It is easy to fill up the half hour with weepy, saccharine anecdotes interspersed with sentimental poems making the service what is known as a two-handkerchief movie. Since the word has spread about that kind of interpretation and preaching on Mother's Day, people have developed the habit of staying away from church on a day when they should be happy to come.

In my preaching I have made it a practice to tackle themes on Mother's Day which hold the promise of substance. Paying due tribute to motherhood by indirection in the sermon can be significantly effective.

Not many churches have a window of motherhood. Why not create one in the imagination of the congregation on Mother's Day? The various medallions could be described as setting forth motherhood in its various aspects and dimensions.

Mothers of the Bible will provide scriptural background. In remembering the most familiar, such as the daughter of Levi, Moses' mother and the mother of Sisera, do not forget Naomi, the mother-in-law;

Special Days

Apr. 7—Passion Sunday
Apr. 14—Palm Sunday
Apr. 18—Maundy Thursday
Apr. 19—Good Friday (black)
Apr. 20—Easter Eve
Apr. 21—Easter (white)
Apr. 28—National Christian College Day
May 5—Children's Day
May 5-12—Christian Family Week
May 12—Festival of the Christian Home
(Mother's Day)
May 24—Aldersgate Day
May 26—Rural Life Sunday
May 30—Ascension Day
May 30—Memorial Day

and Lydia, one who had no children of her own but opened her home and poured out her motherly instincts upon the children of others. Being deeply indebted to a step-mother, I have a medallion in my window of motherhood to those who come into a family to raise children that another has borne. Jesus' words to his mother from the cross in reference to John, "Mother, behold, thy son," are more than suggestive. Other mothers will be noted as this beautifully significant window is pictured in imagination of the hearer.

Crowning the window of motherhood in the rose design above will be a tribute to Mary, the mother of Jesus, whose womanly graces reveal that kind of life which is the hope of the world.

Witness of the Spirit: May 19, Aldersgate Sunday. Scripture: 1 John 5:1-12. Anthem: "Lovely Appear," from "The Redemption," by Charles Gounod.

Books are too few on the Holy Spirit. One of the most valuable for the preacher is *The Holy Spirit* (Abingdon Press, 1930), by Raymond Calkins. He writes, "All true religious living has three—not one or two, but three—important and essential elements. There is the mind—we must have a reasonable belief in God; there is the will—we must be obedient disciples of the will of God as revealed to us in the example of Jesus Christ; but also we must be possessed of the Spirit of God; our whole natures must be filled with the very life of God which so possesses us and fills us with its inexhaustible abundance that it transforms us from being weak and hesitating and questioning believers into bold, fearless, confident and conquering children of God."

On Aldersgate Sunday the Methodist preacher has a unique opportunity for preaching on the witness of the Spirit. As the Holy Spirit transforms the one it baptizes, so it becomes through that person a transforming influence. Witness the effect of the spirit in the Christian family, around the club, at the conference table of the United Nations. That which is pervasive ultimately prevails. It is both contagious and transforming.

God Out of Bounds: May 26. Scripture:
Luke 19:1-10.

WHAT SO greatly disturbed people about Jesus was that he would not conform. He would not stay within bounds!

This fact was particularly confusing when an attempt was made to associate Jesus with God. For whatever else one must feel about God he must be reliable. You must be able to count on him in every situation.

Yet Jesus whom some were calling the Son of God was always going off to be the "guest of a man who is a sinner." If he was God at all he was certainly God out of bounds!

Heretical as this may seem, this is the way life moves ahead. It is the scientists, industrialists, doctors, and social leaders who dare to go beyond the bounds of contemporary knowledge and experience that ultimately make the discoveries that lead to progress.

Jesus is the "Pioneer of Life." He excites us to get out of bounds in thinking, dreaming, hoping, and doing.

Our attempts to find God may be too direct. Adventurous experiments in Christian living may seem to lead us away at times from the normal disciplines through which we are counseled to find God, but along the way God may find us, which is a more glorious religious experience.

APRIL, 1957

FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and
Film Commission*

OF CATS AND PEOPLE (film strip, with and without recording). A cartoon presentation of an actual laboratory experiment on the effect of alcohol on animals. It shows what alcohol does to the skills the cat has learned. Authentic and interesting, the film strip is valuable for use with young people and adults as the basis of further discussion. Sale prices: with record, \$8.00; with reading script, \$3.00, Methodist Publishing House.

OUR COMMISSION ON MISSIONS (sound filmstrip, in color). Purpose of this filmstrip is to help pastor and lay leaders discover best methods of fulfilling the General Conference goal for emphasis on the local church. It describes in detail how the commission on missions in the local church is organized, what it is to do, and where it can get help. Free to district and conference missionary secretaries on request to the Board of Missions, 150 5th Ave., New York 11, N.Y. Pastors may get copies from nearest missionary secretary.

UPRIVER IN SARAWAK (color, 16 mm. 30 minutes). A beautiful travelogue type of documentary film photographed on location in Borneo. It describes and interprets one of the "four lands of decision" emphasized by Methodist Missions. Rental, \$10.00, Methodist Publishing House.

At Prayer in Lent and Easter

AT EASTER

LORD of heaven and earth, in whose world goodness cannot die, nor truth be eclipsed in darkness, nor love holden of death, let the triumph of Jesus Christ put heart and hope into all who are motivated by good will, all who trust in truth, all who share his conviction concerning thee, all who use love as the supreme wisdom and most efficient force. Wherever throughout our world the Spirit of Jesus is pitted against ignorance or prejudice, unbelief or superstition, oppression or injustice, want of thought or want of heart, may we be quietly and patiently confident of his victory. Let our living hope ally us to him both to work tirelessly and to wait expectantly for the establishment of his Kingdom when thou shalt be all in all.

—HENRY SLOANE COFFIN, *Joy in Believing* (Charles Scribner's Sons)

FOR MINISTERS

JESUS, we thy ministers bow before thee to confess the common sins of our calling. Thou knowest all things; thou knowest that we love thee and that our hearts' desire is to serve thee in faithfulness; and yet, like Peter, we have so often failed

thee in the hour of thy need. If ever we have loved our own leadership and power when we sought to lead our people to thee, we pray thee to forgive. If we have been engrossed in narrow duties and little questions, when the vast needs of humanity called aloud for prophetic vision and apostolic sympathy, we pray thee to forgive. If in our loyalty to the Church of the past we have distrusted thy living voice and have suffered thee to pass from our door unheard, we pray thee to forgive. If ever we have been more concerned for the strong and the rich than for the shepherdless throngs of the people for whom thy soul grieved, we pray thee to forgive.

—WALTER RAUSCHENBUSCH, *Prayers of the Social Awakening* (Pilgrim Press)

LET ME NOT FALL

FATHER, lead us not into temptation. I do not desire to be free from testings, for that would be more terrible than ten temptations. But I pray that I may not fall and sin against my neighbor or thee. Amen.

—MARTIN LUTHER, *Devotions and Prayers of Martin Luther* (Baker Book House)

NOT FOR MYSELF

GRANT that I may die to all things which are on the earth, and for thy sake love to be despised, and to be unknown in the world.

—THOMAS A KEMPIS, *Uncommon Prayers* (Seabury Press)

THE HEAVY END

REMINDE us this day, O God, that there is a stewardship of burdens. Teach us not to leave the heaviest load for others to carry. May each of us accept the heavy end of the cross today, so following Jesus our Lord.

—CHARLES H. SCHMITZ, *Windows Toward God* (Abingdon-Cokesbury)

HIS KINGDOM COME

HIS Kingdom come. For this we pray in vain,

Unless he does in our affections reign.

Absurd it were to wish for such a King,

And not obedience to his sceptre bring,

Whose yoke is easy, and his burden light,

His service freedom, and his judgments right.

—EDMUND WALLER, *Uncommon Prayers* (Seabury Press)

A GENERAL CONFESSION

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed,

by thought, word, and deed, against thy divine majesty. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name; through Jesus Christ our Lord. Amen.

PRAYERS ON EASTER

Almighty and everlasting God, who on Easter Day didst turn the despair of the disciples into triumph by the resurrection of Christ, who had been crucified; give us faith to believe that every good which hath seemed to be overcome by evil, and every love which hath seemed to be buried in darkness and in death, shall rise again to life immortal; through Jesus Christ, who liveth with thee for evermore. Amen.

—From *Lift Up Your Hearts* by WALTER RUSSELL BOWIE (by permission of Abingdon Press)

O God, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection has delivered us from the power of our enemy; grant us to die daily from sin, that we may evermore live with him in the joy of his resurrection; through Jesus Christ our Lord. . . .

—From *The Board of Worship for Church and Home* (by permission of The Methodist Publishing House)

BOOKS

OF INTEREST TO PASTORS

The Christian and His America, by Gerald Kennedy. Harper & Bros., 175 pp., \$3.00.

Reviewer: CLARENCE F. AVEY, *pastor, Starrett Memorial Methodist Church, Athol, Mass.*

The Ayer Lectures, presented at Colgate-Rochester Divinity School in the spring of 1955, are given to the general reader in this volume by Bishop Kennedy.

Its sprightly style, with many quotable passages and pertinent illustrations, make good reading both for pastors and serious-minded laymen.

The title is somewhat deceptive, for the discussion centers chiefly about the Christian—his virtues and responsibilities—but comparatively little about his America.

There are references to, but no extended discussion of, the pressing issues in American life as they impinge upon the life of the Christian believer. The analysis of our American way of life is scanty, and the implications for the Christian's ethical behavior not spelled out.

As one might expect, the bishop is to be found on the side both of a virile democracy and vigorous Christian faith. One supports the other. He proclaims the primacy of Christian ideals in the building of a true democracy,

and declares that "God has not bestowed upon a few leaders enough wisdom to make decisions for a society." "Without spiritual undergirding, we shall become dictator-ridden or the tyrant's victims."

Christian Essays in Psychiatry, edited by Philip Mairet. Philosophical Library, 187 pp., \$4.50.

Reviewer: CHARLES W. STEWART, *Associate professor, preaching and pastoral care, Iliff School of Theology.*

This symposium is the result of two years of discussion by prominent British psychiatrists, theologians, and educators on the relationship between Christianity and psychiatry.

Proposal for such study came from a group of Christian doctors—not theologians! Though each discussant recognizes the sectarianism of his theology as well as his psychiatry, the approach to an understanding and therapy of man transcends jargon and argumentation.

In the majority of the essays, this collaboration between the helping disciplines clarifies the issues concerning the nature of man and outlines the contributions and limitations of each field. Philip Mairet and Victor White's essays bring out new insights, most helpful to both doctor and pastor.

Desmond Pond and E. B. Strauss, however, show marked differences from current American psychiatric thinking.

Conversation of this sort is greatly needed today if psychiatry and the Christian religion are to work together in the "cure of souls." This book carries the conversation much farther than any this reviewer has seen recently. If a pastor cannot get involved personally in such conversation, this book will involve him in his study and take him into one of the most important questions of our day, "What is man?"

The Modern Church, by Edward D. Mills; Frederick A. Praeger, 189 pp., \$9.75.

Reviewer: HENRY L. KAMPHOFNER, dean, the School of Design, North Carolina State College.

This is a handbook about the construction, planning, and design of the modern church, by a contemporary British architect who has engaged in some specialization in church design.

It is a capsule research on the subject, too limited and small in character to be significantly useful for a competent architect, even one who might be faced with the design of a church for the first time in his career. It could be dangerously superficial in the hands of laymen or clergy who might be encouraged to use it for a do-it-yourself handbook. The sections on cost estimate and officary for church authorities dealing with new buildings would be useful only to residents of England.

There is the customary historical introduction always found in books of

this type, and a chapter on the church and the community which emphasizes the historical fact that architecture must play a dynamic role in the vitalizing of religion. No more than half the pages are text, with the remainder photographs, plans, and drawings.

The illustrations are uneven in quality, with much mediocrity side-by-side with the excellent and the distinguished. The general quality of the photography and engravings is good. The bibliography is adequate, but could be supplied at less cost by a competent librarian.

Family Cases in Court, by Maxine Boord Virtue. Duke University Press, 291 pp., \$4.00.

Reviewer: NEWTON E. MOATES, pastor, Grace Methodist Church, Des Moines, Iowa.

Every minister conscientiously interested in giving better service as a marriage counselor—and who isn't these days?—should read *Family Cases in Court*.

Members of our profession are frequently accused of expressing opinions and making pronouncements that are not backed up with sufficient factual data. We criticize the hypocrisy, the collusion and superficiality of court proceedings in divorce cases without a realistic understanding of the problems involved. We view with alarm "the perennial procession of marriage failures, the unbroken parade of broken families, passing through the divorce courts of the land." But do we have a sufficient concern to acquaint ourselves with the problems of our divorce courts in order that we may co-operate intelligently with attorneys

and judges who are seeking for attainable solutions?

The American Bar Association invites co-operation from the clergy and has set up an inter-professional commission. Mrs. Virtue, an expert in this field, was requested to make a factual study concerning the proper handling of divorce and other family cases in our courts. *Family Cases in Court* is the result.

She gives us a detailed factual report concerning what is going on in our divorce courts in San Francisco, Chicago, and Indianapolis. In a comprehensive and fairly objective way, she tells us about the successes and failures of the family courts in Ohio. She brings us interesting information concerning an experimental plan in Ann Arbor, Mich., where the position of marriage counselor has been established as a friend-of-the-court.

In her concluding chapter, "Problems and Possible Solutions" she declares, "There is something very wrong with the handling of divorce cases," and she then makes suggestions what can be done.

The purpose of the book, however, is not to present solutions. The task the author undertakes is to acquaint her readers with present-day procedures in our courts.

She gives us a factual analysis concerning the almost "complete collapse" of present processes in divorce litigation. This breakdown is alarming! The safeguarding of our American family life is at stake. As a first step toward a solution we need the unbiased factual information accumulated for us by Mrs. Virtue.

Not only lawyers and judges, but also concerned ministers and marriage

counselors should have close at hand this well-indexed reference book.

Thirty Years a Watchtower Slave, by William J. Schnell. Baker Book House, 207 pp., \$2.95.

Reviewer: WILLIS J. DUNN, pastor, First Methodist Church, Franklin, Neb.

Marooned in Germany, with his parents just prior to the beginning of World War I, the author worked until 1927 at the Magdeburg headquarters of the well-known Watchtower movement. Since 1933, until recently, he has worked faithfully in America for the group. He has taken part in over 500 court battles to establish certain status in American courts for this religious group.

This book is a "must" for pastors who have Jehovah's Witnesses influence on any of their people.

The author explains the history of the movement in terms of what he calls three "tiers" of authority: the first under the founder Pastor Charles T. Russell, the second under Judge Rutherford, and the third, the rule of the Central Committee since Rutherford's death in 1942.

The *court battles* centered around (1) selling books; (2) assembling in parks, and places where forbidden; (3) saluting the flag. The primary aim of the court battles was to prove that "selling a religious book by a member of this group was an act of worship." This has been rather successfully accomplished since, when they violated "peddlars" laws, they took up their defense under the claim of "freedom of religion." The assembling cases were good publicity, the flag saluting

a protest against what they claimed was "idolatry," consistent with their slogan "Religion is a Racket."

Their method can be summarized in seven steps: (1) Sell the books in an area. (2) Call back, preferably once a month, to see that the book is being read. (3) Invite people to a weekly study meeting for more information. (4) Invite them next to an area meeting on a week night, impressing them with the "size" of the movement. (5) Then invite them to the Sunday meetings where they are trained to worship—i.e. sell books. (6) Send them out to sell books. (7) Baptize them if they are effective salesmen.

The final tier of authority are members of the managing committee, who, as in Russia after Stalin's death, rule as a committee. The aim of world theocracy and the slogan, "Religion is a Racket," still characterizes this group.

The Triumph of Grace in the Theology of Karl Barth, by G. C. Berkouwer. Eerdmans, 414 pp., \$4.95.

Reviewer: CARL MICHALSON, professor of systematic theology, Drew University.

The theology of Karl Barth has been a stumbling block to Americans since the appearance of the *Commentary on Romans* about 40 years ago. There is one clearly practical reason. Keeping up with Barth is like keeping up with the *Encyclopaedia Britannica*. (A recent Christmas exhibit of books in Basel actually placed Barth's *Dogmatik* not with the religious books, but with the encyclopedias.)

The theological reasons for dismissing Barth are the really bad ones, however. Liberals have fenced him off with one cliché: Barth annihilates man. Fundamentalists have discredited him with one dogma: he is not a literalist, therefore his theology is sheer speculative philosophy. Even the registered Barthians have indulged in theological gamesmanship, dividing "the new Barth" from his former self.

Now we have before us the only major work on Barth ever to appear in English. It is written by a neo-Fundamentalist who finds that the most impressive thing in Barth is a *continuous* motif. Barth's theology is not pessimistic at all. It is the most radiant kind of theologically oriented optimism devoted to the single theme of the triumph of God's grace.

G. C. Berkouwer, the author, is professor of systematic theology at the Free University of Amsterdam. He is one of the leading voices in the liberalizing wing of international Fundamentalism, represented in America by the new periodical, *Christianity Today*.

One can expect to learn from this volume something about most of the unique features of Barth's thought. One can learn why the crisis about which Barth speaks is the crisis implicit not in culture but in grace; why salvation is already ingredient in creation; and why sin is therefore excluded as a possibility from the very beginning. One can learn why the intention of Calvin's doctrine of election is sound independently of predestinarianism; why a substitutionary doctrine of the atonement is deeper and richer than the vulgar, mechani-

cal homilies suggest; and why one can affirm God's ultimate triumph without falling into universalism. Quite pointedly, one can learn why for Barth the twin heresies in the history of the Church are Roman Catholicism and 19th-century Protestant liberalism.

It is virtually a triumph of grace that this book has appeared at the precise time when Barth's *Dogmatik* is coming out in English at the rate of two volumes a year. Prof. Berkouwer's residual biblicism makes some appraisals of Barth very wooden. Nevertheless, his volume goes to the core of Barth's position and provides the most valuable index to Barth's theological importance.

A Theology for Christian Stewardship, by T. A. Kantonen. Muhlenberg Press, 126 pp., \$2.00.

Reviewer: HARRY W. CAMPBELL, pastor, First Methodist Church, Attica, Ind.

Though much has been written about stewardship, this is the first systematic theological study in that field. Readers looking for a "how-to-raise-money" book will be disappointed. Those searching for light upon the Christian way will be vastly rewarded.

Here is a scholarly and devout examination of the response which a dedicated life makes to the magnitude of God's love. It is Lutheran, but not sectarian. It is orthodox, yet the most liberal theologian will discern truth in it and will find himself reading with respect. Above all, the Christocentricity of the book is a refreshing breath of the Spirit into the often sub-

Christian considerations with which we sometimes surround the stewardship teachings of the Church.

There is solid sermon material here: fresh expository insights, and nettles to irritate the churchman's conscience into some soul-searching.

"Jesus died for us"—this is the book's refrain and the basis for stewardship. Methodists, remembering Aldersgate, will understand the author's theme.

This little book is one of the biggest publishing events in quite awhile. It comes right at the point of the modern Church's greatest need, and it will more than repay a careful, prayerful reading.

Bible Atlas, by Emil G. Kraeling. Rand McNally, 487 pp., \$8.95.

Reviewer: CHARLES M. LAYMON, editor of adult publications, The Methodist Church.

This volume is more than a collection of maps, although it has 40 pages of them in full color. In addition it carries 300 photographs of high quality. There are also many line drawings of building façades, and sectional areas. The book is handsomely printed, beautifully bound, excellently arranged, and a printer's delight.

Of particular interest to the biblical student is the background information which the book contains and which "fills in" the scriptural account with historical references, local color, and additional data—all of which are so necessary in interpreting the Bible.

It presents this material by paralleling it with the developing Hebrew and Christian history. This is a distinct advantage in following the Bible

story from Genesis to Revelation. Major divisions include: *The Land of the Bible*, *The Ancient Hebrew Tradition*, *The Promised Land*, *The Great Kings*, *The Divided Kingdom*, *Babylon to Jerusalem*, *The Time of Jesus*, and *The Growth of Christianity*.

The make-up of the book is such as to suggest that this is a popular work, like A. E. Bailey's, *Daily Life in Bible Times*. But that is not the case. It assumes on the part of the reader an acceptance and knowledge of the technics of biblical research.

Average church school teachers who need help in putting "humpty dumpty together again" would find some parts of this volume hard going. I would not recommend it for a beginner without a measure of background or guidance in biblical study.

On the other hand, it has real merit for use by a minister, particularly where an interest in the Scriptures goes deeper than the need for a preaching text on Sunday morning. This is not a book of biblical exposition, but contains the background data which is basic to expository preaching of the type which is historical as well as homiletical. And how greatly people are drawn to this kind of sermons!

The *Bible Atlas* would be a welcome addition to church school libraries, of which more and better ones are being established these days. Because of space limitations, church school periodicals can provide only a minimum of biblical background information. Commentaries and books of this character are necessary if there is to be the authority of the teacher's presentation.

Rand McNally and Company published its first Bible atlas in 1884. This

issue takes note of the vast information which has accrued during the years. The editor, Emil G. Kraeling, has done a sensitive and scholarly piece of editing.

Polarity, by Louis W. Norris. Henry Regnery Co., 242 pp., \$4.50.

Reviewer: ALBION ROY KING, *John Edward Johnson professor of ethics and religion, Cornell College, Mount Vernon, Iowa.*

The reader who can make his way (even by thumbing) through the technical statement of method and epistemology of the first two chapters of this book will find an extraordinarily thorough and competent statement about some of the contemporary paradoxes of value. Churchmen will be especially interested in the chapters on "Sacred and Secular Values" and "Providence and Progress."

Relativism and objectivity in value, freedom, and determinism and the problem of the one and the many as it affects our religious and social organization of life, also come under review, and all with a kind of animation of statement which indicates a mind that has a sense of message.

The technical thesis of the volume will doubtless add new semantic distinctions to current epistemological seminars. Norris wants to supplement Cohen, Whitehead, and W. H. Sheldon, who gave us "an analysis of the polar condition of existence," by working out "a calculus for polarity" for weighing the contrasts of thought. He rejects Hegelian dialectic, and he does not want his calculus confused with either pragmatism or coherence. The two poles are not transcended,

and he would not preserve a balance of opposites, but each pole is pertinent to truth. The laws of polarity he works out are supposed to give precision to the process of evaluation.

So far as one hasty reading is concerned, I do not see that the promise of this method comes off, in spite of excellent review of problems as indicated above. In view of the failures of Bentham, it would seem that a "calculus" of qualitative distinctions is futile, unless one wants to give the term calculus some other meaning than quantitative or logical analysis.

Except for a new set of technical terms, how the treatment differs from a number of contemporary works in the synoptic pattern is never quite clear. As a sample of the technicalities, he gives us a complicated analysis of experience where I, self, object, and not-self, are replaced (or defined) by simple subject-pole, complex subject-pole, inner object-pole, and outer object-pole.

The style of this work complicates its difficulty. Instead of giving us straightforward philosophizing about the problems, Norris follows the pattern of so much contemporary writing in this field by loading every paragraph with the technical phrases and terms of the contemporary literature. Ever since Whitehead, philosophers seem to be in a contest to invent new verbal symbols. Then they talk primarily to themselves, and that means that they have to quote each other constantly.

There are hundreds of dark references to contemporary literature in the lines of this book. It is highly erudite.

BRIEFLY NOTED..

By Means of Death, by Hughell E. W. Fosbrooke. Seabury Press, 93 pp., \$1.75.

The dean emeritus of the General Theological Seminary has done a distinct service for all who preach on the Seven Last Words. He insists that God in Christ does not stoop down from above but operates "within the process of human life, charging it with strange new possibilities of achievement."

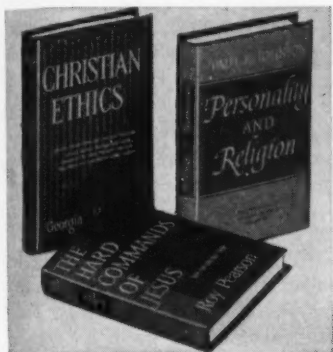
A Treasury of the Cross, by Madeleine S. Miller. Harper & Bros., 240 pp., \$3.95.

Out of travels to many lands, many hours of research in libraries and museums, and many experiences with people who have come to know the cross, Mrs. Miller has written a book well named a "treasury," for it contains scripture references, hymns, poems, and sayings about the cross, as well as many pictures. The book will take its place with other vivid works on the cross.

A Lift for Living, by Ralph Sockman. Abingdon Press, 144 pp., \$2.

Two prime essentials of great preaching—an ability to draw suitable and unforgettable illustrations and a firm fidelity to the Gospel message—mark these 52 sermonettes by one of America's best-loved preachers. They will help strengthen the work of any preacher who recommends the book to his people.

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APRIL, 1957

Four superannuates comment
on problems faced by ministers . . .

When Retirement Comes

A SYMPOSIUM

THERE ARE two outstanding landmarks in the life of the Methodist minister. The first is when he seeks admission to the Annual Conference, and the second is when he asks for the retired relation. Both of these require preparation and involve emotional adjustments.

No matter what his health, his experience, or his feelings of continued adequacy may be, he is automatically retired from the active ministry at the age of 72 years. This fact makes necessary a time of real self-appraisal. A letter written to himself, some years before retirement, to be opened at that time, would help to this end.

He cannot, as sometimes happens in coming to retirement, just stop and do nothing. This leads only to mental and spiritual stagnation.

If physically able, he may find a place of usefulness as a supply pastor, as a minister of visitation, or as a part-time assistant at some church. Surely, when asked, he will want to teach a church school class, conduct Bible study, or speak for groups within or without the church. Released from the strain of administration and other responsibility, he can perform valuable

service and not deplete his emotional energy.

Nevertheless, he must learn to take second or third place gracefully. Failure to do this will mean much unnecessary emotional stress. If the retired man lives in a former parish, there can be a brotherly agreement with the preacher-in-charge concerning weddings, baptisms, and funerals.

To be retired also implies advancing age. With that should come many ripening experiences, such as a long acquaintance with God's Word and experiences of Christ's presence. The ever-increasing number of our ministerial brethren and their wives who go before us to the "better country" should not depress our spirits, but should rather bring us joy in their promotion.

Many of our retiring ministers will remember the time when a needed collection for "the worn-out preachers" was taken every year. This implied, not physical weariness alone, but financial need, too, with its emotional strain. Today the retired minister is assured of some pension from his conference and social security payments from the treasury. These do much to

avoid the emotional stress that formerly attended retirement.

In view of these things, those among whom the minister lives in his days of retirement have a right to expect of him maturity of mind, humility of spirit, and an ever-increasing and abiding faith in "the Vision Splendid."

—HERBERT JACKSON ROOT, *Central Kansas Conference*.

EVERY WELL-ORGANIZED life includes retirement just as much as buying insurance, taking a trip to Europe, or financing the annual vacation. A preacher doesn't wake up some morning and suddenly exclaim, "I'm going to retire," any more than he unexpectedly announces at dinner, "Tomorrow, we go to Switzerland."

For a Methodist preacher, accustomed as he is to planning programs, budgeting time and money, retirement should be a normal procedure, the climax of a lifetime of planning.

The retired minister can be happy in the freedom retirement brings. For 40 years, he has been a man under authority: appointment by the bishop, supervision by the district superintendent, demands of the congregation, especially the Pastoral Relations Committee, and the goals of the "program." In retirement he is released from the pressures of daily schedules, the demands of committees, the constant

search for sermon ideas and material, the burden of the problems and sorrows of his people.

He eats his meals without the telephone ringing, goes fishing without a guilty conscience, watches the World Series on television without wondering about hospital calls, reads for the pure enjoyment of reading, visits his grandchildren without having to explain to anyone where he is going and why, and can worship in spirit and in truth without worrying about the music, the ushers, or the sermon.

The careful planner considers where he will live when he is retired, and works toward that end. Of course, every minister cannot buy a house somewhere, although it is amazing how often this is possible if gradual investments in labor, love, and finances are made.

Some years ago, a friend of mine acquired a badly run-down house on the outskirts of a New Hampshire village. Today, it is a comfortable, attractive home just waiting for this preacher and his wife to stay the year around. Such planning makes retirement attractive. A place has been prepared—not only a place to eat and sleep but also a place in the community and in the heart of the preacher.

At retirement many men are in comparatively good health. But our Annual Conferences have many capable young men on their rolls. They are dedicated, exceptionally well trained, and eager. They are

worthy of the best opportunities for service that we can offer them.

All too often older men keep on working, occupying important pulpits, serving the larger churches long after their prime.

This is a hard saying. Some older men will not accept it, but we ought to face the facts of life. The pastoral ministry of The Methodist Church is exacting, demanding, and exhausting. Older men can no longer bring to the local church the energetic leadership, the optimistic spirit, the bold faith which progressive Methodism demands.

As older men, we like to believe that we are better than we ever were. And, in some ways, that is true. But we are no longer able to carry the load and exert effective leadership in the full program of our church. As counselors, we continue to be effective but as leaders in battle we must give way to younger, more able men.

Retirement need not be forever. It may mean a period of relaxation and enjoyment, then finding a place of service without being "under appointment," a job from which a preacher may resign or "be fired" without "Conference action."

A neighbor of mine will take the "retired relation" this spring. And, after a few weeks' rest, he will accept a part-time job with one of our educational institutions.

There are many such opportunities within The Methodist Church, in other denominations and other

occupations. Such opportunities are devoid of the pressures of "an appointment" and yet afford the joy of work, as long as health permits. And, with present-day Conference annuities, social security and a small salary, the retired preacher can afford the "Retired Relation."

—FRANK BEVAN, *Troy Conference*

IF I WERE WRITING a friend just taking the retired relation at Annual Conference, I would have to tell him, in all honesty, that the retired minister is lonely. He is doing more than stepping down from the active ministry; he is changing from a position where he was the center of the church's life, with people waiting on his words and listening to his counsel and following his leadership, to the position of being just another member of the church. In a sense he has reverted to the days of childhood: he is to be seen but not heard. He has retired to the silences, and he had better not forget it.

Some adjustments are perfectly obvious. Of course, the retired minister will not criticize his pastor, no matter how different things may be from what they used to be during the years before he retired. And when friends of the years bring their children or grandchildren to be baptized or married, he will urge them to ask the pastor to have charge, with the retired man assisting. He will avoid dabbling in what

might be called "church politics."

The retired minister genuinely wants to be helpful to his church and his pastor. He wants something to do. From a crowded life he has come to quiet days. Far more important, he has invested his life in a ministry.

So, there ought to be a corner in every church where the retired minister can do his bit—not passing the time with some hobby, but doing the work that he loves and, because of his experience, knows how to do.

—ERNEST COLWELL, *Wyoming Conference*

RETIREMENT came as no surprise to me, for I had long known just when to expect it. During more than 40 years of active ministry I often thought about and planned for my retirement. I wanted to greet it with a triumphant spirit.

I made some effort to prepare myself financially, for I knew I would have to supplement the limited annuity from the Annual Conference. My wife and I made our active years contribute to our retirement. Through strict economy we were able to purchase our own home. Also, I carried a modest life insurance through policies which were paid up on my 65th birthday.

More important, I faced the plain fact that "I'm not as good as I once was." The years have left their mark—not scars—but the seal of service. I would really be ashamed

if I could not say that I have spent myself in the work of the ministry.

I've prepared myself by keeping company with books, and I am now drawing on the treasures of the mind that I have stored away. Cultivation of the reading habit during the busy years is richly rewarding for these years when I still need challenge and inspiration. I am anxious to keep my mind alert.

I'm not giving up enjoyable contacts because of retirement. I'm keeping fellowship with fraternal and community groups, and am somewhat surprised to see how many people come to me for help, and how many look to me for service. I intend to continue to cheer at a ball game, and enjoy fishing.

I still thrill to the joy of preaching and hope I always will. And it is good to stand and watch the Kingdom go forward, and appreciate the fine type of young men who are dedicating themselves to the work of the ministry. They will go further than I have gone, and do better work than I have done.

I'm not so hurried in my prayer life now. I have more patience to listen. I'm finding how little I know about the Bible as I read it for spiritual help rather than for texts.

I'm thankful for the years of service and now am glad for sunset years. The western sky is lovely and I intend to keep on giving, keep on learning, and keep on loving.

—FRED J. JORDAN, *West Wisconsin Conference*.

NEWS

and trends

No Integration Policy?

Methodist leaders are chiefly responsible for lack of a firm Methodist stand on integration, Bishop Richard C. Raines told members of the Southeastern Jurisdiction, Woman's Society of Christian Service, recently.

"Bishops are the most secure ministers in our church," he said, "and we should speak our convictions, courteously but plainly. Our clergy will then be encouraged to speak.

"We Methodists have too frequently failed to take a positive, indeed any, stand on such issues as integration," the bishop charged. "The resulting vacuum of leadership in creating public sentiment has permitted the hoodlum and ultraconservative elements in many communities to take over and set the stage in action and attitude."

Churchmen meeting on the West Coast criticized general Protestant inaction on racial integration, saying that little has been accomplished.

A panel held during an interdenominational pastoral conference at the Pacific School of Religion (Berkeley, Calif.) concluded: the church has responsibility to serve its whole community and to meet cultural or racial shifts.

Warned Dr. Robert E. Fitch, school dean: modern man is an "amorous mess" because of a cult of "acting naturally."

This has resulted, he said, in a progressive movement to get rid of morals, character, intelligence, romance, courtship, marriage and even babies.

Plan Chaplain Merger

A plan to merge the General Commission on Chaplains into the structure of the National Council of Churches will be offered to the Council's general assembly in December. Dr. Eugene Carson Blake, Council president, is backing the proposal. The commission represents major Protestant denominations in their relations with the armed forces chaplaincy.

"Unless and until the Protestant churches learn how to approach the Defense Department effectively and the three services in unity we will find that our chaplains have a minority status in the armed forces," Dr. Blake says.

Japanese Churchmen: "Call Off Bomb Tests!"

The National Christian Council of Japan wants Britain to call off its H-bomb tests near Christmas Island, in a Japanese fishing area. The Council also is urging abolition of nuclear weapons.

Premier Nobusuke Kishi was re-

ported considering sending a Christian religious delegation to London to protest the bomb tests. However, Tokyo church circles predicted that no Christian group will concur in such a proposal.

Modern 'Chicken Coops' Lambasted—But Win

Modernistic churches were lambasted as "chicken coops," "comic-strip concepts of space dwellings," and "good ads for pickle factories" at a recent national architectural conference—but the awards were captured by houses of worship utilizing contemporary design.

The conference, held in St. Louis, was sponsored by the Church Architectural Guild of America and the National Council of Churches' department of church building.

Controversy flared repeatedly over traditional vs. modern design. Once, when Harry E. Warren, guild treasurer, pictured "some modern churches" as "chicken coops," Robert L. Durham, Seattle architect, called his description "nonsense."

"Contemporary design," Durham asserted, "solves the needs of today's churches at less money."

Officials announced that a record \$773 millions were spent in 1956 for church building. But the Rev. C. Harry Atkinson of New York

charged that America isn't getting the kind of church buildings it needs.

Among recommendations, Dr. Arland A. Dirlam, conference chairman, suggested that church designers take courses or attend lectures at theological seminaries. He stressed that 80 per cent of graduating seminarians face a building problem within five years.

Two Methodist churches won awards: Gretna, La., Church, second prize for churches under 300, and First Church, Memphis, Tenn., honorable mention in additions and alterations.

Hit African Racial Bill

Proposed legislation to give the government control of multi-racial church attendance has been denounced by Methodist and other South African religious leaders.

The Cape Peninsular Church Council, representing Methodist, Anglican, Presbyterian, Congregational, and Baptist churches, calls the proposed bill "an unwarranted violation of religious freedom."

The measure would require permission from the Minister of Native Affairs for multi-racial services in churches or other institutions established since 1938, and for all urban meetings, religious or social, to which Africans now are admitted.

The bill was framed to implement

the government's apartheid (racial segregation) policy, the council said.

The South African Methodist Church is opposed to apartheid. The Rev. Stanley B. Sudbury of Durban, South Africa, who will take over (for four months) the pulpit at First Methodist Church, Englewood, N.J., in an exchange with the Rev. Lowell M. Atkinson, the regular pastor, said:

"Methodism stands for understanding and reconciliation between peoples. It does not believe in the intensification of divisions. Realistically, it faces up to the natural differences between races, cultures, and languages, but it is opposed to the intensification of these differences by law and custom.

"Instead of divisive political doctrines, The Methodist Church in South Africa preaches the reconciling gospel of Jesus Christ, believing that in the Christian faith and practice there is a way whereby all races can live together in equity, understanding and peace."

Temperance: How To Win It

Should abstinence from alcohol be sought through legislation or education?

Two Oklahoma presbyteries of the Presbyterian Church, USA, have taken opposite views. Washita Presbytery favors abstinence through education; Arkansas Valley Presbytery supports the Oklahoma United Drys, who want to outlaw the sale of beer by county vote.

Oklahoma prohibits the sale of intoxicating beverages containing more than 3.2 per cent alcohol.

Buy \$100,000 Building

The Methodist Board of Education, grown beyond its Nashville headquarters building, has bought an adjoining three-story brick building between the headquarters and their parking lot. It was purchased from a Disciples of Christ group for \$100,000.

The building will relieve crowded staff offices and accommodate overnight visitors attending board-sponsored meetings.

Methodism Up for Study

Twenty-seven students, five of them U.S. Methodists, recently received certificates from the World Council of Churches' graduate school of ecumenical studies, Bossey, Switzerland. The American Methodists were:

Gerald H. Anderson, Thomas Hathaway Jr., and Charles W. Hoover, all of Boston University School of Theology; James H. Grant, Candler School of Theology; and Duane H. Lipe, Garrett Biblical Institute.

The Methodist and Evangelical Lutheran churches were the main groups studied during the semester, which began Oct. 2 and attracted students from all over the world. The Rev. P. S. Watson of Cambridge, England, taught the class on Methodism.

First Ecumenical Institute

The first ecumenical institute in the U.S. was launched recently at an organization meeting in Evanston, Ill.

Present plans call for a conference

center similar to the World Council of Churches' in Bossey, Switzerland. The institute is to be opened in the summer of 1958. It will be independent of any religious denomination, educational, or cultural organization, and representative of all Protestantism.

Once the institute is in operation, some of its major aims will be the training of the clergy and the laymen for leadership in ecumenical ideals, the providing of conferences on problems of the church in society, and the promotion of interdenominational work and worship of the Council.

Wesley Letters for Library

Highlighted by some 90 letters written by John Wesley, a \$150,000 library collection of 3,000 items has been presented to the Perkins School of Theology, at Southern Methodist University, by retired Bishop Frederick D. Leete.

Letters written by Francis Asbury, Charles Wesley, Frances Willard, Bess Streeter Aldrich, and presidents from U.S. Grant to Dwight D. Eisenhower are included. There are also letters written by Lucy Webb Hayes, wife of President Rutherford B. Hayes.



U. S. Air Force

Lt. Col. Harold Clair Wolf, retiring after 24 years in the Air Force, will enter George Washington University, Washington, D.C., to prepare for the Methodist ministry. The 46-year-old colonel, a licensed lay preacher, long has been actively associated with Washington's Congress Heights Methodist Church.

News Digest . . .

DISCIPLES OF CHRIST membership in the U.S. and Canada reached 1,930,760 in 1956, a gain of 23,250.

AUTHORING a novel, compiling materials for a mathematics course, completing a doctor's degree are some of the summer projects planned by 13 faculty members of Allegheny College (Meadville, Pa.)—all made possible through a \$3,000 grant from the Methodist Board of Education and the college.

THE ROCK 'N' ROLL distortion of spirituals and religious songs is the "cheapest of swing," charges Negro pastor, the Rev. V. Loma St. Clair of New Bedford, Mass.

ENROLLMENT in U.S. theological seminaries and religious education schools is up 2.3 per cent in the 1956-57 academic year, but there are 5.5 per cent fewer first year students, the Federal Office of Education reports.

MORE THAN 300 Anglican bishops will discuss authority of the Bible, church unity and the universal Church, the family in modern society and other topics at Lambeth Palace, London, in July and August, 1958.

THE SOUTHERN BAPTIST Convention has hired a Chicago management consultant firm to study denomination agencies' effectiveness.

TWELVE PER CENT of Yugoslavia's population do not profess any religion, according to a national poll. The percentage is even higher (31 per

cent) in Montenegro, one of the larger regions.

EXTENSION CENTERS offering courses to Baptist ministers who have not attended seminary will be established throughout Arkansas by the Southern Baptist Convention's seminary extension department.

"REAFFIRMING FAITH" in the American Medical Association and local medical, dental, and public health groups, the Appleton (Wis.) Council of Churches voted unanimously in favor of continuing fluoridation of city water.

THE NATIONAL Council of Churches' Broadcasting and Film Commission produced nearly 200 television programs last year, which were aired over 465 of the nation's 475 TV stations, the commission reported.

CHURCH WORLD SERVICE shipped more than 96,000 tons of food, clothing, medical and other supplies (valued at about \$31,188,181) to overseas areas in 1956—double the amount shipped in 1955, said the Rev. R. Norris Wilson, CWS executive director.

A RECORD TOTAL of 5,126 U.S. Roman Catholic priests and religious workers are serving abroad as missionaries, officials report.

THE ROMANTIC spirit of Methodist bishops and district superintendents drove up Valentine card sales in Chicago's Conrad Hilton Hotel during the recent national leadership conference. Moaned a clerk to other customers: "They cleaned us out."

SOME 8,708,823 Southern Baptists gave an average of more than \$1 million a day in 1956, or a total of \$372,136,675 (\$37,300,392 more than 1955), according to official denominational statistics.

PROTESTANT Church-owned Publishers Association (made up of 32 denominational publishing houses and bookstores, including the Methodist Publishing House) reported 1956 gross sales of about \$100 millions.

THE PROTESTANT Episcopal Church's national council adopted a record budget of \$6,874,000 for 1957, \$200,000 more than the 1956 budget. More than \$2 millions will go for overseas mission work.

Fund to Honor Van Kirk

A memorial fund in honor of Dr. Walter W. Van Kirk, Methodist clergyman and former executive secretary of the National Council of Churches' Department of International Affairs, is to be established by the Council. The fund will be devoted to the cause in which Dr. Van Kirk, who died last July, spent his life—international justice and good will.

In all, Dr. Van Kirk devoted more than 25 years to international affairs with the Council and its predecessor, the Federal Council. For 10 years he was an NBC religious commentator.

How Religious Is U.S.?

The U.S. religious boom was called a phenomenon of "impressive magnitude" after a two-year study by a National Council of Churches' evangelism commission.

The report, presented at the council's general board meeting at Williamsburg, Va., said "an almost startling number of Americans are listening to spokesmen for Christianity in hope of finding security they have not found elsewhere."

Christian evangelism, it continued, must show concern for both mature and immature seekers.

The commission said it is too early either to hail the boom as "a great awakening" or to "write it off as only a widespread failure of nerve or a falling into step with a passing fashion." Its real significance can be judged better in a generation.

Echoing the commission's warning that all is not rosy, the Rev. Vernon Middleton, Methodist national missions executive, called the U.S. itself one of the world's greatest mission fields. He cited the "peculiar blindness" of American Christians who are romantically enthusiastic about evangelizing the Puerto Ricans in Puerto Rico but not the Puerto Ricans in New York.

Oppose Big Family Idea

Indonesia's religious parties, four Moslem and two Christian, have announced opposition to President Sukarno's plan for a "new style" government that would include the Communist Party, now the fourth strongest in the country.

The present government is a coalition of the Nationalist Party and two Moslem parties. The Cabinet includes two Protestants and two Catholics.

President Sukarno outlined his plan in a recent radio address in which he urged his people to return to their

original idea that Indonesia is a big, united family. He stressed that the Communists had polled 6,000,000 votes in the 1955 general election.

The country has a population of 82,000,000, most of them Moslems. There are about 3,000,000 Christians, of whom two-thirds are Protestants.

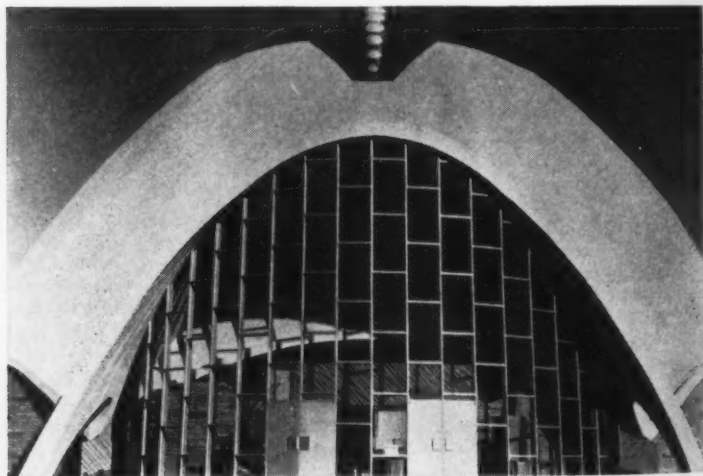
Attacks Rally Support

About 130 miles southwest of Atlanta, Ga., is Koinonia (from the New Testament Greek meaning "community")—another in the long line of idealistic settlements.

Started 15 years ago as a religious experiment by two Baptist ministers the community soon made spectacular

agricultural progress on its 1,100 acres of poor land. Community farmers and others from nearby who came for day work began producing the best crops in the neighborhood. They started a roadside market to sell pecans and peanuts and bacon and hams. The large-scale production of eggs lifted Sumpter County to top place among all Georgia counties.

Then, suddenly, terrorists began a series of attacks. Officials attributed the violence to Koinonia Community policy bringing together whites and Negroes. Merchants and business firms stopped buying and selling. Gasoline dealers cut off services. Garages refused to make repairs, and bank doors closed without explanation, they said.



This \$1,300,000 structure (First Christian Church, Oklahoma City) was labeled "impossible to build" by some engineering authorities. But Architect R. Duane Conner proved it could be done. The pillar-less sanctuary, which seats 1,000, is supported only by the membranous shell of concrete and steel.

A dynamite blast destroyed the roadside market, a key outlet. Fire wrecked an unoccupied house. Rifle fire raked gasoline pumps and roadside signs. Damage mounted to more than \$12,000.

Despite the removal of all Negro families, the attacks have continued. The Americus, Ga., and Sumpter County ministerial association, headed by the Rev. Edward H. Carruth, of Lee Street Methodist Church, Americus, condemned the terrorist violence.

Said the association: "As Christians and citizens, we hold the right to disagree with others concerning their beliefs without forcing their agreement or yielding ours."

Choke Off Church Money

East German Reds are trying to strangle evangelical churches by choking off their financial lifeblood, reports seeping out from behind the Iron Curtain disclose.

Bishop Otto Dibelius, head of the Evangelical Church of Berlin-Brandenburg, revealed that while his churches need 30 million marks annually, government restrictions have cut this by more than 8 million marks. A new tax ruling cost the churches 6 million marks, sudden loss of government subsidies, 1 million, and restrictions on collections, 1 million.

Christian Heel-dragging?

The new independence of Ghana (Africa Gold Coast) as a dominion of the British Commonwealth spotlights the question of Christianity lagging behind political and economic advances, a former missionary says.

Abingdon Award

Rules for the 1958 Abingdon Award program have been announced by Abingdon Press of Nashville, Tenn. The \$12,500 award is offered for manuscripts which "will make the greatest contribution to the Christian faith and Christian living among all people." Authors wishing to enter must file with Abingdon Press not later than Sept. 1 of this year.

Writing in *Africa Today*, the Rev. Emory Ross pointed out that only after the Gold Coast achieved the creation of a parliament and held an election did the Protestant church appoint an African Christian to full-time paid leadership. "And nowhere else, even today, is there yet an African executive of a Christian Council," he added.

'Dear Congressman . . .'

Too many people take personal problems to their congressman instead of their minister, Rep. Merwin Coad (D-Iowa) said after three months in Washington.

The former Disciples of Christ minister feels he has "hardly changed jobs at all" because of the letters coming to him from people in trouble.

"These people," he declared "don't seem to know their ministers and priests are available for counseling, and the churches don't seem to be reaching those needing them most."

Protestants Too Chummy?

The Protestant Church "is always tempted to reduce itself from a community of grace to a community of neighborly chumminess," Dr. Reinhold Niebuhr, graduate professor of ethics and theology at Union Theological Seminary, believes. He told this recently to students attending a 35-college conference on "The Ministry for College Men" in New York City.

Dr. Paul Tillich of the Harvard Divinity School faculty warned further that Americans today have a tendency "to settle down, to accept the middle of the road, to be afraid of asking radical questions."

Germans Tell Off Commies

Two top leaders of the Evangelical Church in Germany (EKID) have repudiated Communist charges that a recent church-state agreement for an EKID chaplaincy in the West German Army means support of NATO and militarism.

Bishop Otto Dibelius of Berlin, chairman of the EKID Council and Dr. Constantin von Dietze, president of the EKID Synod, stressed the church's political independence and said it was its duty to serve men "wherever they stand."

Dr. Dibelius said the EKID had tried without success to establish a chaplaincy for the East German Army.

5 More in Hall of Fame

Four men and a woman were named to Methodism's Hall of Fame in Philanthropy at the Board of Hos-

pitals and Homes' annual convention in Chicago:

The Rev. Karl P. Meister, former executive secretary of the board—for over 40 years' service to Methodist institutions.

Edwin O. Anderson, Jersey City, N.J.—for \$250,000 in gifts to Bethel Methodist Home, Ossining, N.Y., and 37 years as home treasurer and a director.

Otto C. Pfaff, Fort Dodge, Iowa—for leadership in building Friendship Haven, home for the aged in Fort Dodge.

James F. Stiles, Jr., Lake Bluff, Ill.—for work as a trustee and president since 1953 of Wesley Memorial Hospital, Chicago.

Miss Dora E. Young, Sweetwater, Tenn.—for a lifetime of service to Holston Methodist Home, Greeneville, Tenn., where she was treasurer 28 years.

Set Summer Institutes

Four Methodist seminaries will be hosts this summer to ecumenical institutes drawing some of the world's top churchmen.

Twenty-five leaders, including Dr. Martin Niemoller, the German theologian, and Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, will participate.

The institute schedule: July 8-12, Boston University School of Theology; July 22-26, Drew University Theological Seminary; Aug. 12-16, Garrett Biblical Institute (held simultaneously with an institute at the Federated Theological Faculty, University of Chicago); Aug. 26-30, Perkins School of Theology.

People Going Places

THE REV. EDWIN C. CALHOUN, associate secretary of the Methodist Commission on Chaplains since 1953—resigned to become pastor of First Methodist Church, Edinburg, Tex.

THE REV. HAROLD A. BOSLEY, pastor of First Methodist Church, Evanston, Ill.—delivered Mendenhall Lectures at DePauw University, Greencastle, Ind.

MRS. EDWARD R. COLLIER, Boston University publicity director for the last 28 years—named to the faculty of the School of Public Relations and Communications and to a new university-wide post created by the board of trustees: special writer and director of student publications.

DR. JAMES S. LESLIE, Cambridge, Mass.—appointed to Dickinson College, Carlisle, Pa., faculty as director of Danforth Experiment, aimed at deepening student religious life.

ROBERT G. MAYFIELD, general secretary, Methodist Board of Lay Activities, Chicago—awarded an honorary doctor of laws degree by Illinois Wesleyan University.

BRADFORD V. POWELL—elected president, alumni association of Perkins School of Theology, Southern Methodist University, Dallas, Tex.

THE REV. W. LYNN CROWDING, pastor of Pine Street Methodist Church, Williamsport, Pa.—named exchange preacher to England this summer.

JOHN J. HURT, Atlanta, Ga., editor of *The Christian Index*—elected president of the Southern Baptist Press Association.

THE REV. LAWRENCE F. SHERWOOD, pastor of Trinity Methodist Church, Glenville, W.Va.—appointed by the Council of Bishops as a member of the executive committee, Association of Methodist Historical Societies.

THE REV. HAROLD ROY BRENNAN, pastor, St. Mark's Church, Rockville Centre, N.Y.—first minister to receive a Freedoms Foundation award for a public address.

THE REV. E. HAROLD MOHN, general secretary, Methodist Commission on Promotion and Cultivation, Chicago—left with Mrs. Mohn for a three-month visit to mission stations in Latin America, Africa, and the

Dr. Crowding



Middle East at the request of the Methodist Board of Missions.

WILLIAM JOHN SCARBOROUGH—in-
augurated president of Baker Uni-
versity, Baldwin, Kan.

THE REV. ALFRED A. KNOX, Fort
Smith, Ark.—appointed director of
Methodist public relations for the
Ohio Area.

BISHOP AND MRS. FRED PIERCE COR-
SON, Philadelphia—honored on their
35th wedding anniversary by the
Philadelphia Area of The Methodist
Church. Six hundred guests attended
the dinner March 21. Bishop Fred-
erick B. Newell of New York City
spoke.

MRS. DAVID J. CATHCART, Lakeland,
Fla.—new president of the South-
eastern Jurisdiction of the Woman's
Society of Christian Service.

HAROLD E. WAGONER of Phila-
delphia, long-time member of the
Methodist Bureau of Architecture—
elected president of the Church Archi-
tectural Guild of America.

THE REV. MILTON JAY PEDEN, Lex-
ington, Miss.—elected a director of the
Order of Saint Luke, a fellowship of
Methodist ministers particularly inter-
ested in sacraments and worship. The
Rev. R. P. Marshall, editor, *The*
North Carolina Christian Advocate, is
president.

MRS. W. F. HORTON, JR., Houston,
Tex.—re-elected president, South Cen-
tral Jurisdiction, Woman's Society of
Christian Service.

Religion in Schools

Educators, churchmen, and political
leaders are putting forth a mixture of
proposals touching on religion and the
schools. Among them:

Dr. Philip H. Phenix of Columbia
University Teachers College called for
teaching religious ideas in all public
and private schools. He urged "a
forthright facing, in the school, of the
crucial issues of human existence; of
the origin, development, and signifi-
cance of life, of values and their sanc-
tions, of evil and suffering. . . ."

Sen. Robert Kerr (D.-Okla.) asked
Southern Baptists to set up their own
parochial schools to give education a
greater Christian emphasis.

The Lutheran Synodical Conference
(Missouri, Wisconsin, Slovak, and
Norwegian synods) began a move-
ment to establish the first Lutheran
high school in the Minneapolis area.
The National Lutheran Council

Mr. Wagoner



passed a resolution opposing any trend toward parochial education that would hinder public-school progress.

British Pastors Hard Put

Many British clergymen, including Methodists, are so poor they cannot buy their families enough food or clothing, a new survey indicates.

Also included: Baptist, Presbyterian, Congregational, and Church of England clergymen. The Rev. Nathaniel Micklem, former principal of Mansfield College, Oxford, made the survey.

According to the Poor Clergy Relief Corp., a Church of England organization, 6,763 of the 11,387 Anglican clergymen in Britain get less than \$1,820 a year, and only 401 have salaries above \$2,800. The condition of Free Church clergy is even worse, Dr. Micklem said.

Goal: Bigger Attendance

The Lutherans are acting to meet the problem of dwindling urban-church membership.

Leaders of the United Lutheran Church from New York, New Jersey, Pennsylvania, and Maryland areas have proposed attacking the problem by:

- Training urban group workers for needy churches.
- Setting up seminary programs in urban work.
- Financing the new work, if necessary, by funds that would have gone to suburban projects.

Similar meetings are taking place across the country.

Less U.S. Material

Churches around the world now prepare their own Christian-education material instead of relying on the United States as in the past.

Dr. Russell F. Harrison, associate general secretary, World Council of Christian Education, reported this new trend to the National Council of Churches' division of Christian education. It is due, he said, to rising nationalism and American missionaries' training of native leaders.

American and English mission boards frequently finance the first printing of curriculums and the local church finances later printings, he said.

Too Little Research?

An expert religious researcher has chided organized religion for making only "token" use of research.

If the church is to succeed in today's "complex and confusing social situation, it must make full use of research resources," Dr. Lauris B. Whitman, research director, National Council of Churches, told the council's Division of Christian Education.

Dr. Whitman also scored "social scientists, market researchers, human relations experts, and others" for ignoring religion.

Brotherhood Oratorio

A new oratorio on brotherhood, composed on commission from the National Council of Churches and Berea (Ky.) College, will be presented in its entirety for the first time May 15 at Berea.

The first part had its world pre-

mière recently in Cincinnati Music Hall.

The composition, *Children of God*, is the first step in an NCC plan to bring the church's voice to the concert stage.

Were Artists Rebels?

Some early Jewish artists defied a strict ban on pictures of humans, Prof. Carl H. Kraeling contends in a new report published by the Yale University Press.

He says representations of humans were found in illustrations of 59 Biblical episodes on the walls of what may be the world's oldest synagogue. It is at Dura-Europos, an ancient city that lay under the Syrian desert until 1921, when trench-digging British troops, at war with the Arabs, found some paintings from a Palmyrene temple.

The temple, the synagogue, and a chapel were uncovered in 10 seasons of excavations by Yale and the French Academy of Inscriptions and Letters.

Professor Kraeling, director of Chicago's Oriental Institute, says the paintings on the synagogue walls include incidents from the Exodus and the life of Moses.

Pastor-Training Study

The World Council of Churches and the World Student Christian Federation plan a five-year study of "Theological Education and the Training of the Ministry."

The subject will be approached from four angles: the goals, purposes, and function of theological education and its relation to the church; function of the ministry; what theological

education should consist of; and relation of the ecumenical movement to theological education.

\$7 Millions for Harvard

Harvard University now has endowments totaling \$7 millions for advanced research and teaching in religion.

In making this announcement, Dr. Nathan M. Pusey, president, said that more than 800 individuals and several foundations had contributed to the divinity school's endowment fund.

U.S. Rabbis to Israel

American rabbis are being urged to study in Israel, to implant "in the minds and hearts of Israelis a fuller grasp of American democratic practices."

Rabbi Solomon J. Sharfman, president, Rabbinical Council of America, has advocated that U.S. rabbis take a postgraduate course at the American Institute of Yeshivath Hadorom in Israel.

On their return to the U.S. these graduates "would enrich the fabric of American religious life by cultural and spiritual ideas acquired as a result of their intellectual experience in Israel," he said. Sharfman spoke at a council conference in Atlantic City, N.J.

Presbyterian Budget Up

The Presbyterian Church, USA, will double its benevolence program in the next five years, according to latest plans.

However, giving should be based solely on gratitude to God and not on a desire to raise budgets, fight Com-

munism, or make the world safe from atomic bombs, Dr. John T. Peters of New York, head of the Department of Stewardship and Promotion, told delegates to a planning conference.

Funeral Customs Rapped

Present-day funeral customs are inconsistent with the ideals of Christian burial, a panel of ministers and morticians in Denver, Colo., have agreed.

Most of the ministers maintained that such customs as viewing the body during and after services, and lavish floral display, place undue emphasis on the mortal remains rather than on the spiritual value of the soul.

Morticians agreed, but said they felt obliged to carry out the families' wishes. The Denver Ministerial Alliance appointed a committee of Protestant clergymen to draw up a set of standards for funeral procedures.

'Let's Work Together'

American and Canadian churches have been urged to co-operate more closely to combat liquor and gambling advertising.

At a joint meeting (the first of its kind) in Buffalo, N.Y., sponsored by the Canadian Council of Churches and the New York State Council of Churches, 35 leaders voted "to explore further social and legislative problems" on an international basis.

The Rev. J. R. Mutchmor, Toronto, secretary of the Board of Evangelism and Social Service, United Church of Canada, typified international complaints when he charged that Canadian brewers are sponsoring American TV programs aimed at Canadian

viewers. This, he said, is to get around a Canadian law forbidding liquor advertising on radio or television in Canada.

Dulles Under Fire

A Princeton theologian has reproved Secretary of State John Foster Dulles for "using the name of God to justify our political and international relations."

Speaking at the University of Colorado Religion in Life Week, Dr. Hans Hoffman, professor of theology at Princeton University, said, "U.S. prestige suffers by our tremendous, high-level statements to which we do not hold."

German-Spanish Team

The Evangelical Church of the Rhineland is going to set up a theological seminary to train Spanish Protestant ministerial candidates.

The German church acted after hearing a report from Dr. Manuel Gutierrez-Marin, president of the Spanish Evangelical Church.

The Spanish body, he said, has been unable to train clergymen since Madrid authorities closed the Evangelical seminary last year.

Deaths . . .

U. B. ARNOLD, 67, pastor of Springville Church, Dearborn, Mich., at home Feb. 2.

MRS. STEPHEN B. BIDLACK, 80, wife of a retired member of Central Pennsylvania Conference, at home in Mifflinburg, Pa., recently.

JAMES M. BRENNAN, 75, retired member of Central Pennsylvania Conference,

at the Methodist Home for the Aged, Tyrone, Pa., Feb. 18.

CHARLES W. BURNETT, 76, retired member of Washington Conference, at home in Pittsburgh, Pa., recently.

JOHN ANGELL CARRUTH, 82, retired member Oklahoma Conference, Feb. 27.

H. THADDEUS COVERT, 67, retired member of Central Pennsylvania Conference, at Bedford, Pa., Feb. 1.

MRS. STEPHEN E. CROWE, widow of California-Nevada Conference member, in Pittsburg, Calif., Jan. 5.

MRS. AMOS E. CROWELL, 84, widow of the Philadelphia Conference member, at Elizabethtown, Pa.

LEWIS E. DURHAM, from 1936-1943 minister of Christian education, First Church, Glendale, in Inglewood, Calif., Jan. 2.

CALITA E. EDWARDS, 78, retired member of Detroit Conference, in Bonita Springs, Fla., Jan. 24.

CHARLES G. ELLIS, 78, retired member of Nebraska Conference, in Scottsbluff, Neb., Feb. 2.

GLENN R. GRUFF, 23, student pastor of Friendship and Porchtown Churches, N. J., Jan. 21.

MRS. A. R. GRUMMOND, wife of the pastor of First Church, Springfield, Ill., March 2.

W. J. HEARON, 89, retired member Central Texas Conference, in Dallas, Tex., Jan. 25.

EVERETT CARLETON HERRICK, 80, president emeritus of Andover Newton Theological School, Newton, Mass., Feb. 13.

MRS. BENJAMIN S. HERROLD, 62, wife of the Rev. Benjamin S. Herrold, in Altoona, Pa., Feb. 11.

FORNEY HUTCHINSON, 81, retired member of Oklahoma Conference, in Tulsa, Okla., Jan. 24.

MRS. CARL JACKSON, widow of the Rev. Carl Jackson, at home in Jackson, Miss., in February.

MRS. A. B. KEEN, 80, widow of the Rev. A. B. Keen, Northwest Texas Conference, in Kerens, Tex., Feb. 3.

MRS. ANNIE E. LEADBETTER, 89, widow of the Rev. John W. Leadbetter, New York Conference, in New York City, Jan. 29.

MRS. F. L. LEMASTER, 79, widow of the North Indiana Conference member, at LaGrange, Ind., Feb. 14.

MRS. CLAUDE S. MOORE, 89, widow of the Rev. Claude S. Moore, Rock River Conference, Marion, Ind., Jan. 20.

MRS. JOHN W. MOORE, widow of the Rev. John W. Moore, Sr., in Crystal Springs, Miss., recently.

MRS. G. H. MYERS, 85, widow of the North Indiana Conference member, at Union City, Ind., Feb. 3.

MRS. S. P. NEVILLE, 84, wife of the retired member of Central Texas Conference, in Waco, Tex., Jan. 15.

MRS. BARBARA F. NICHOLSON, 29, wife of the Rev. Robert E. Nicholson and daughter of Mrs. Henry A. Frye, president of the Philadelphia Conference Woman's Society of Christian Service, at Stonehurst Hills, Upper Darby, Pa.

E. L. ROBISON, 89, retired member of Missouri Conference, in St. Joseph, Mo., Jan. 15.

MRS. W. E. ROWAN, widow of California-Nevada Conference member, in Vallejo, Calif., March 1.

C. W. SHOCKLEY, 74, retired member of Delaware Conference, at Wildwood, N.J., Jan. 9.

NORMAN H. SMITH, 98, oldest member of Central Pennsylvania Conference, in Williamsport, Pa., Jan. 29.

J. M. SULLIVAN, 90, for 26 years Mississippi Conference lay leader, Feb. 5.

W. R. THOM, 89, retired member of Indiana Conference, in Carson City, Nev., Jan. 1.

THE REV. FLORENCE REESER THOME, 64, pastor, with her husband, the Rev. Otto R. Thome, at Clio and Lineville, Iowa, at Clio, Feb. 2.

JOHN S. TOMLINSON, 83, retired member of Philadelphia Conference, at Chester, Pa.

EUGENE WEBSTER ULMER, member

Mississippi Conference, in McComb, Miss., Feb. 20.

CHARLES C. WILKERSON, retired member of Alabama Conference, in Mobile, Ala., Feb. 11.

COMING EVENTS

April 1-5—Joint Commission on Missionary Education annual meeting, Buck Hill Falls, Pa.

April 2-4—General Commission on Chaplains and Armed Forces Personnel (National Council of Churches) spring meeting, Washington, D.C.

April 5-9—Woman's Division of Christian Service executive meeting, New York City.

April 5-11—Board of Missions executive committees' meetings, New York City.

April 6-7—Northeastern Jurisdiction Wesleyan Service Guild weekend, Buck Hill Falls, Pa.

April 20—Board of Trustees meeting, American University, Washington, D.C.

April 22-23—Rall Lectures, Prof. Julian Hartt, Garrett Biblical Institute, Evanston, Ill.

April 22-24—Seminar on Methodology in Evangelism, Nashville, Tenn.

April 22-26—Kansas Pastors' School, Hutchinson, Kan.

April 23-24—Council of Secretaries meeting, Louisville, Ky.

April 23-25—Washington Seminar for Methodist Ministers, Washington, D.C.

April 23-27—Council of Bishops meeting, Cincinnati, Ohio.

April 26—Council on World Service and Finance executive committee meeting, Cincinnati, Ohio.

April 27-May 11—Laboratory for Protestant church workers, sponsored by National Training Laboratories and National Council of Churches, Green Lake, Wis.

April 29-30—Interracial leadership conference sponsored by the Board of Social and Economic Relations, Detroit, Mich.

April 29-May 3—Regional training camp, Camp Highroad, Middleburg, Va.

April 31-May 1—Denver Area planning conference, Casper, Wyo.

APRIL, 1957



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OPEN FORUM

Letters to the Editors

Preaching With (Without) Notes

EDITOR: You should have had at least one minister to support preaching with a manuscript or notes. ("Should a Preacher Read His Sermon?" Jan., p. 76.) After trying other methods, I now use a manuscript.

I find that I have as much "eye contact" and am as capable of speaking "straight out" as are the men who use other methods.

The so-called "read" sermon need not be polished, nor need it lose its "spontaneity and directness." I certainly do not "continuously look down" at the manuscript, and my "gestures" come very naturally. I had one district superintendent complain that my sermons were "too urgent."

I have my manuscript before me at all times. It gives me a certain ease and confidence. . . .

FRANKLIN C. HUBBARD
the Methodist Church
Seneca, Ill.

EDITOR: Having a manuscript in the pulpit does not mean that the preacher reads his sermon. I have always preached from a carefully prepared manuscript, and I have had little negative comment.

There is a way to preach intelligently and freely with a manuscript, and that is all that is of importance in using a manuscript. It is much better

for a man of God to prepare and write a sermon prayerfully than to get up before a group of people and wait for the Lord to fill his mouth.

Cold reading of a sermon is not preaching. But when a man has done all he knows to do in preparation and brings a message with substance in it, and then, by prayer and conscientious devotion, adds inspiration to his prepared message, that convinces one of his sincerity of heart. . . .

O. L. THOMPSON
the Methodist Church
Versailles, Mo.

Setting Methodists Singing

EDITOR: I read with considerable interest the letter of John Witt Hendrix (Jan., p. 95), who wants "something that would set our Methodist people singing." Is it so bad as that?

The two churches on this charge now sing well, although they were rather surprised the first Sunday when the minister sang the hymns (soprano-octave). I chose the hymns for worship services, and in five months we used 42 new hymns, as well as some rather difficult anthems. I have written a few new things, such as prayer responses and Christmas settings, for the choir.

One of these days we will be having a songfest—an evening "jam session," in which anyone may sing any spiritual number with any instrument,

even to a mouth-harp or guitar. . . .

M. R. PUTNAM

*Scotts-Climax Methodist churches
Climax, Mich.*

About Clerical Garb

EDITOR: Like Willis R. Taplin (Feb., p. 96) I am a rural pastor who has worn a clerical collar during a long pastorate.

This emblem of office places the minister in the proper perspective among the people he serves. It requires him to keep a careful check on his conduct every day of his life, and it commands respect for the calling of his Lord.

Many ministers I know prefer the clerical dress, but are afraid of criticism. . . .

JOHN HODGE

*the Methodist Church
Easton, Kan.*

Cleric in Grey Flannels

EDITOR: Congratulations on the bold contribution made by Roy C. DeLamotte in "The Man in the Grey Flannel Clericals" (Jan., p. 12). This is the most searching, honest, and courageous article I have read in any religious periodical in many months.

MRS. FERN F. SMITH

Fresno, Calif.

EDITOR: I can hardly imagine any published writing being more confused and incoherent. He sets up straw men and fells them pontifically. He draws caricatures of ministers whom he deplores as being "human," but he makes them nonhuman.

G. HURST PAUL

*the Methodist Church
Vashon, Wash.*

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For Mrs. Preacher



"DON'T Pity Your Pastor's Wife," says Mrs. Esther Bostrum of Grand Rapids, Minn. She married a minister 13 years ago, is the mother of three children, and wrote an article by the title above for the Minneapolis *Star*. We'd like to excerpt portions for you:

"... Rare privileges are mine which few others glimpse. I share with my husband an interest in and love for the folks in our congregation. We take the problems of individuals and families to God, and continually find that God gives help for each problem. We have a chance to see the consecration and devotion on the part of our church people—to the extent that even our children are aware of it. They... sense the importance of spiritual things in a way that few children do. Who else can give their children opportunities to visit in their homes with bishops, outstanding churchmen and missionaries from the far corners of the world?"

"... In my high school days, I once had a disagreement with a study hall teacher, and reported the matter to my very wise homeroom teacher. Surprisingly, he agreed when I said, "But that teacher's an old crab!"

"Yes, I know," he said. "But the smartest thing you can do is to learn to get along with her. Until you know how to get along with the crabbiest

person, you'll not be too happy or successful in life."

"Many times his words have come back to me, and strangely enough, I've never found a single completely disagreeable person. Of course, I haven't found only saints—but if all were saints, we'd have less need of preachers (and preacher's wives, too.)

"Perhaps, in bygone years, the poor preacher's wife was imposed upon. But a new age has come—I can honestly say that I have never felt required to do anything I didn't want to do."

DURING these Lenten days, you have been endeavoring to re-vitalize your faith; to increase your devotion, and to become more nearly what the Lord would have you be.

There is still time before Easter to ponder two questions:

Does my devotion to God match that of my minister-husband?

Could I develop a love of the Lord that would exceed even his—so that I might really help him in his testing times?

Surely the minister needs someone with a "listening ear" to whom he can come with his concerns. The severe trials he shares with others may wedge narrow cracks in the deep wall of his own faith. He may turn to you,

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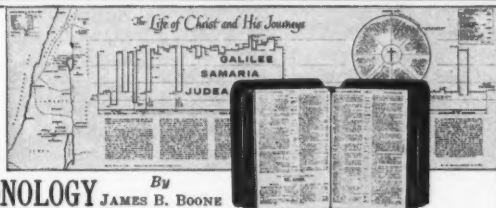
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consciously or unconsciously, for encouragement or counsel. Perhaps he will want you to share the silence of contemplation, or to listen patiently as he wrestles with his doubts. You might serve as his counselor.

At such times can you put aside your problems to cope with his—to help your husband meet and *beat* his testing times?

You have learned the importance of prayer and meditation. Here's an interesting definition of the latter by Joel Goldsmith: *the art of listening for the still, small voice of God*. Meditation then becomes an opening of our consciousness to let the Spirit reveal our need and its fulfillment—quite a different process from affirming that one thing or another is to come to pass.

Do we, sometimes in our zealous attempts to find and do the will of God, pound at his door—only to find that his will becomes clearest when we sit quietly and wait?

WE think you'll be especially interested in two features about parsonage families in the April issue of *TOGETHER*. Mrs. Marjorie Pressey of Skowhegan, Maine, wrote "Each One Is Special"; and the Carl Dosses of Redlands, Calif., star in a pictorial entitled "We Adopted the U.N." There are 14 Dosses; eight Presseys!

EMMA BETSY LARSON, pastor's wife in Mott, N. Dak., finds time to write poetry and devotional materials. She sent Martha a prayer for minister's wives, parts of which we would share with you:

Lord, grant that I,
a lesser servant in
Thy Kingdom's fold,
May count my task as one
ordained of Thee
And thus a helpmate truly be.
Endow me with an inner grace
to help me meet the common
days with fortitude;
May visions new that reach
beyond the parsonage walls
be mine to share
And grant, O Lord—That life
itself may be a prayer.
May I take time, though
other tasks may fill my day,
To help some weary soul
Along the way.

May I be content to work
and seek no praise
But help another find his place.
Grant, Lord, that I may never
hinder any work of Thine
By any action, word of
deed of mine,
And may I keep our household
within our given means,
And spend not precious time
upon some wishful dreams.

May I learn from Thee, dear Lord
To pause at times and be restored,
So, kneeling humbly at Thy feet,
I, wiser, rise my tasks to meet.

WE'RE HAPPY to receive your letters, contributions and suggestions. Let us continue to hear from you, with further thoughts for *your* column.

We all send our best wishes for a happy and blessed Easter season.

—MARTHA

THEY SAY:

two pages of provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

Poor Definitions

THERE is hardly a word in the religious language, both theological and popular, which is subject to more misunderstanding, distortions and questionable definitions than the word "faith." It belongs to those terms which need healing before they can be used for the healing of men. Today the term "faith" is more productive of disease than of health. It confuses, misleads, creates alternately skepticism and fanaticism, intellectual resistance and emotional surrender, rejection of genuine religion and subjection of substitutes.

Indeed, one is tempted to suggest that the word "faith" should be dropped completely; but desirable as that may be it is hardly possible. A powerful tradition protects it. And there is as yet no substitute expressing the reality to which the term "faith" points. So, for the time being, the only way of dealing with the problem is to try to reinterpret the word.

—PAUL TILlich in *Dynamics of Faith*
(Harper & Bros.)

The Size of Our God

FOR MANY of our scientists God must be small enough to be seen

through a telescope or measured by a mathematical formula or put into a test-tube. . . .

For many of our philosophers God must be small enough to fit the limitations of their little minds. If they cannot comprehend him, they cannot believe in him.

For many of our politicians God must be small enough to be used for the purpose of getting votes. His name in campaign speeches is like the name of an athlete on a box of breakfast cereal or like the name of an actress on a cake of soap. . . .

For many of our economists God must be small enough to bow humbly before the dictates of big labor leaders, big captains of industry, and big officials of government. He must wink at injustice, turn his head discreetly lest he look upon violence. . . .

For many of our diplomats God must be small enough to live within the cozy little chapel reserved for him—and for all other gods—in the United Nations building. . . .

And for many of our theologians God must be small enough to dwell in temples made with human hands. Some are churches where creeds are dead, where the word of man has replaced the Word of God, where ec-

clesiastical power is more important than redeeming grace, where the Cross of Christ is little more than a symbol. They have room for the largest membership in history, but they are too small for God—the true God, the absolutely sovereign God.

—PETER H. ELDERSVELD in *Christianity Today* (Jan. 21, 1957)

These Ring True

NOVELISTS and playwrights are speaking more realistically to and about our situation than are many of the theologians and preachers. They seem to be more truly in touch with where people are, what they think, what motivates them, than we are.

We can talk a lot about "the problem of guilt," and leave people cold; but no one can read Arthur Miller's *All My Sons* without feeling a sense of overpowering involvement in the tragic plight of a man who is guilty, and whose guilt is finally revealed to his family in such a way, and with such consequences, that there is nothing left for him but to shoot himself.

We can preach about the wages of sin being death and sound completely out of touch with things, but no one can put down Robert Penn Warren's *All the King's Men* without knowing that in modern life the text rings true, and that the consequences of deceit, lust for power, and adultery reap a heavy consequence of disaster. . . .

—ROBERT MCAFEE BROWN, in *Union Seminary Quarterly Review* (Nov., 1956)

Faith Healing

IF THE teaching and practice of faith healing make religion a means to the end of serving the body, then they are a perversion of the Christian

faith. Christians are to seek first the kingdom of God. For the Christian, the reign of God over all personal and community life is the supreme goal. Bodily health and everything else must be subordinate to that.

Does the faith healing cleanse soul as well as body? Does it exalt virtue and communion with God above bodily health? Does it minister to the whole person in the whole community? Does it make the individual more spiritually minded, more humbly grateful to God and more useful to the Church and to the community? If it is Christian, it does.

Does the healer pray humbly to God, or does he make arrogant demands? Even our Lord, who knew God's will better than we, prayed, "Nevertheless, not my will but thine be done." In words or spirit, this must be a part of every truly Christian prayer for healing.

Does the healer belittle the medical arts, surgery, or other agencies ministering to human health? If he does, beware. Material means and human skills are not all, but they are blessed instruments of Christian service.

Beware, if a healer gives out the idea that it is God's will for all human beings to be always in good health. The fact is that, however much faith he has, every human being, including the healers, will suffer accident or become sick and will die. Both experience and the Scriptures show that sickness and death are included in God's plan for human beings. There is a place in the divine economy both for the healing of sickness and for the humble acceptance of sickness in faith.

—L. HAROLD DEWOLF, at Iowa Pastors' School for 1957.

The CHURCH and the LAW

F. MURRAY BENSON
Attorney and Methodist Layman

This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions.

THE CASE: Claiming that ministers, elders, deacons, and trustees of the Christian Church at Salem, Ill., had departed from the doctrines of the church as founded, members of the church sought to enjoin the majority of the congregation from setting up a constitution and claiming title to church property. The congregation also denied missionary societies and auxiliaries of the Disciples of Christ the use of buildings.

DECISION: Court decided that courts will raise and enforce an implied trust so that a majority faction cannot effect a fundamental change in doctrine, that before the courts interfere there must be a substantial departure. In this case the court said that the basic faith of both groups remains the same, and matters of controversy are not matters of faith but are nonessential matters over which the congregation can decide.

[WRIGHT v. SMITH 4 Ill. App. 2d 470, 124 N.E. 2d 363 (1955)]

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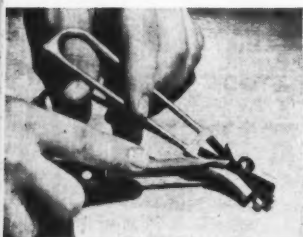
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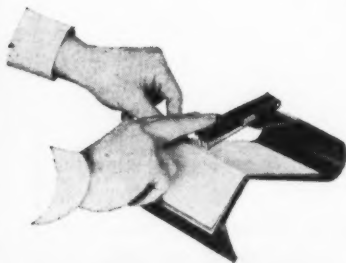
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We Want to Know

FAMILIES IN HEAVEN

We are confused! The parable telling of a woman's seven husbands (Mark 12:18-25) seems to indicate that there is to be no place for family life in heaven. Providing we ourselves reach the promised land, will we be able to recognize and be near those we have known and loved here?

SHIRLEY PETTERSEN
Oak Park, Ill.

See also Matthew 22:30 and Luke 20:35. No one can answer, but the unfolding development of personalities in the heavenlies surely suggests that we will know and be known.—Eds.

HOLY GHOST

It seems that some groups in Protestant churches are determined to do away with the name "Holy Ghost," substituting "Holy Spirit." As I read Scripture, this is a grievous error. Will you give me an explanation?

WILLIAM D. HOAGLAND
Cincinnati, O.

The phrase "giving up the ghost" is used in the Scriptures for dying (Genesis 25:8; Lamentations 1:19 and Matthew 27:50). This is the reason for the change from "ghost" to "spirit" in newer versions, although "Holy Ghost" still appears in the Methodist Articles of Religion.—Eds.

APRIL, 1957

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On Thursday mornings, the youth of First Methodist Church, Glendale, Calif., between 50 and 60 strong, meet for breakfast. Afterward, they have a 15-minute talk on beliefs or practices. At 7:40 they go into chapel for prayer. Silence is kept during the walk upstairs and through the corridors. There is directed meditation. It is customary to use five minutes or more for a Quaker silence, closing with extempore prayers offered by members of the group. The benediction comes at exactly 7:55.

A time-clock has been installed in the foyer of Trinity Methodist Church of Kansas City, Mo. At Sunday services, Trinity churchgoers register their presence by "punching in." Each member finds his personal card placed in an alphabetically listed rack next to the time clock. Local Methodists are excitedly taking to this unusual way of churchgoing. Since the time clock was installed, attendance at Trinity has made an upsurge.

With experts of both management and labor in the membership, First Methodist Church, Warren, O., recently had a panel discussion on "Labor-Management Relations and the Church." The pastor was the mod-

erator. Representatives of the United Steelworkers (AFL-CIO), the director of industrial relations of American Welding, and the executive secretary of the Trumbull County Manufacturers' Association were the participants. All are official members of the church.

When the Woodmen of the World sold their tuberculosis hospital in San Antonio, Tex., they took note of the fact that the surrounding community was growing faster than the churches could keep pace. They decided to retain ownership in the chapel and recreation hall and to offer them to churches being organized in the neighborhood. In the last two years, four denominational groups have made use of the chapel and recreation hall while congregations were raising funds to build their own churches. More than 50 weddings have taken place in the chapel.

At Sunday meals, all persons who eat in the Hotel Rieger, Sandusky, O., are asked to designate the local church of their preference. The management then sends 10 per cent of the check as a donation to the church. It makes no difference whether the meal is breakfast, luncheon, or dinner.

Car-washing helped earn money for the new Lambeth Methodist Church at Fruitdale, Tex. A class of young adults set up an assembly-line, working on about six cars at a time. The women operated hand sweepers and polishing cloths on the inside, while the men hosed and washed down the outside. The first Saturday's work netted \$25.

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DEPARTMENT OF "HUMORLETICS"

THE BAPTISTS' Benjamin P. Browne remembers returning to his home exhausted after he had handled a huge pile of mail.

He bowed his head to offer the blessing at the evening meal. There was a suppressed snicker, as he hastily brought the prayer to an end.

"What is going on here?" he asked indignantly.

"Don't you think the Lord knows how to punctuate?" his wife explained. "After the first two sentences you said, 'Quote, new paragraph, unquote.' Then you said, 'Period.' But when you concluded, 'With heartiest good wishes,' we couldn't restrain ourselves."

A LONDONER was telling his friend that he had a new job.

"Oh," said the friend, "I didn't think nurses could afford chauffeurs."

"I didn't say has 'ow hi was drivin' a nurse," said the man, slowly and emphatically.

"What hi said was 'ow hi was drivin' an 'erse. Haitch, hee, hay, har, hess, hee—'erse."

—Methodist Recorder, London

"I ALWAYS dislike using a manuscript in making a speech. It's like courting a girl through a picket fence. Everything that is said can be heard, but there isn't much contact."

—EUGENE SMITH at the World Methodist Conference

Together Preview



NOTE TO PASTORS: *You should receive this magazine about the first of each month. Two weeks later TOGETHER, the Methodist "mid-month" magazine, will be distributed. Here is a brief preview of its contents—with a few suggestions on how you can plan to use it in your pastoral work.*—Eds.

HOW I THINK OF IMMORTALITY

by Edwin Markham

A Reader's Choice, Non-fiction

An exceptional expression of faith, written shortly before the death of this beloved American poet. Reflective of Markham's deep religious sincerity, the article belies the doubts of skeptics and will reaffirm Christian convictions as your congregation reaches Easter.

EACH ONE IS SPECIAL, Together in the Home

by Marjorie N. Pressey

A Methodist minister's wife writes her heart-warming experience of helping each of her children develop a distinct individuality.

WE ADOPTED THE 'UN'

A Pictorial

Carl Doss—a member of the California-Nevada Conference—and his wife have a happy, international fam-

ily of a dozen "unadoptable" children. You'll meet them all—in some of the finest pictures TOGETHER has published.

TWO METHODISTS LOOK AT SOCIAL DRINKING

An Editorial Discussion

"Marie Miller, housewife, mother, and church-school leader, says, "The Methodist stand on drinking is making a lot of hypocrites today."

Lester Keyser, physician, surgeon, and lay leader, counters, "Social drinking is the first step to alcoholism."

This frank presentation follows Methodism's tradition of open discussion—rooted in the philosophy of John Wesley, who said, "Methodists think and let think."

MY BIBLE—AND BAD TIMES

An Interview with Martin Niemöller

Conducted by John Sherrill

A positive answer to those who ask, "Can the Bible speak to me today?" It comes from a man who has suffered for his faith—and learned firsthand that the Bible's messages are words of timeless guidance. Accompanying this: *Kirchentag*—a report on an

awakening of Protestant laymen in Germany.

SPRING SINGS OF FAITH

A Color Pictorial

Magnificent photographs of the pagantry of spring: the first robin, a daffodil peeping through the snow, a child with armloads of fresh-cut flowers, and the stately Easter lily.

LET'S CHANGE OUR PACE

by Charles W. Ferguson

Senior editor of *The Reader's Digest*, Ferguson warns, "The pace that kills is the pace that never changes." He adds: "One of the great values of religion is to change our whole intellectual pace with the concept of eternality of matters that rise above the clock and the machine."

NEW HOPE FOR OLD INDIA

An Interview with Chief Justice Earl Warren

A first-person account of Justice Warren's recent trip to seething India, which he says may hold the future peace of the world in its hands. Also: a quick size-up of India's problem in beautiful but explosive Kashmir, and an interesting report on the beginnings of Methodist missionary work in India.

THE GREAT COMMISSION

Second Cover

A rich, four-color reproduction of Howard Chandler Christy's painting of Christ giving the Great Commission to his disciples.

UNUSUAL METHODISTS

April's five from far and wide are Syngman Rhee, president of the Republic of Korea; Dr. Ernest Griffith,

director of the Library of Congress' Legislative Reference Service; Sarah Gowen, who at 100 is the oldest known reader of *TOGETHER*, and Carlisle Floyd and Phyllis Curtin, two "pks" who are setting the operatic world aflame.

THE FACE OF CHRIST

by Carl Sandburg

TOGETHER's pictorial on paintings of Christ has aroused widespread comment. Now the distinguished poet, Carl Sandburg, contributes a new viewpoint with a dramatic selection from his novel, *Remembrance Rock*. In it, a 17th-century sculptor says, "Before my Christ head comes alive out of oak, my heart must be sunk deeper and get closer interwoven with the hearts of all other men. . . ."

THE EASTER GIFT

by Herbert A. Francis

A Reader's Choice, Fiction

From an experience of tragedy and doubt, a pastor learns the true meaning of the Resurrection.

I WAS THERE

by C. A. McPheeters

A powerful accounting of Good Friday, as might have been told by Simon of Cyrene, the "black man" who picked up the cross of Christ and carried it to Golgotha. Dr. McPheeters, pastor of the Metropolitan Methodist Church in Detroit, presented this sermon at a Good Friday service in his city.

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